THE THIRD ſtep of the Ladder to [illegible]*pentaunce*:

Moſt needefull for this time preſent. VVritten by *L. S.* Preacher of the woorde of God in Kent.

(∴)

Eccleſiaſticus, 5. 7,
Make no tarrying to turn vnto the Lord, and put not of from day to day; for ſuddainly ſhall the wrath of the Lord come.

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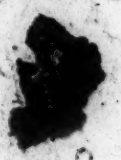
1585.



To the right Honourable Sir Henrie Neuil, Lord Aburgauenie, all continuall health and wealth with dayly increase in Honour.

SO oft (Right Honourable) as I call to minde the great goodnes that doth flowe from your honour, not onely towards me, but also towardes all those that feare God here in *Kent*, I thought it good both to vnburthen my selfe of all ingratitude, and also to leaue to all ages, a testimonie, both of your loue and zeale towardes the children of God, & also of a thankfull mind in my selfe for those particular benefits receiued from your Honour, to Dedicate this short treatise, euen the first fruites of my labour, and studie vnto you. In the which, (although it be short) that

great Goliah, that mightie Gyant of mãs merits, which a great while hath ruled and kept the possession as the strong man in the hearts of many, is so by the trueth & worde of God ouerthrowen, that a man may easily see and perceiue, howe that not by the workes of the law, but by faith onely in the mercies of God, in his onely and dearly beloued sonne Christ Iesus our Lord, we receiue remission & pardon of all our sinnes, and are made partakers, and inheritors of that celestial kingdome, purchased for vs by his death and bloodsheading. But perhaps your Lordship may maruaile why I giue to this short treatise this name, (the third steppe of the Ladder of repentance) which (if it please your Honour) is doone because repentance is a ladder reaching euen to heauen, doth consist of sixe steps or sure staies. Of the

which the firſt is, an acknowledging of ſinnes to God who is able to helpe vs. The ſecond, a ſorrowing of hart, for that we haue offended ſo louing a God, as God is to vs. The thirde ſtep is faith, in the mercies of God in his deare ſonne Chriſt Ieſus our Lorde, who not for our workes ſake, but for his ſonnes ſake, doth remit & pardon all our ſinnes, as this little & ſhort booke directed to your Lordſhip, moſt plainly proueth, & declareth. The fourth ſteppe, or ſtaffe in this Ladder is a purpoſe and full intent of amendment of life, for if we acknowledge our ſelues to be neuer ſo great ſinners, if we neuer ſo much ſorrow for ſinne, if we make neuer ſo glorious an outwarde ſhewe of faith to the eyes of the worlde, yet if we haue not in vs a litle purpoſe of amendmet of life, and neuer to commit the like of-

fence againe, our repentance is not true but faigned. The fift steppe in this Ladder, is a continuance in this good purpose and weldoing, for all our repentance be it neuer so excellent to the eyes of man, it is nothing worth if this purpose of amendment of life continue in vs but for a day, a moneth, or a yeere. Therefore wee must in this good purpose persеuere & continue vnto our liues end, according vnto the saying of our Sauiour Christ by
Mar. 13. 13. the Euangelist Marke, *VVhosoeuer endureth vnto the end the same shalbe saued.* Now because of our selues we are farre vnable, either to acknowledge our sinnes, or to sorrowe for the same, or by faith to lay hold on the mercies of God, or to haue a purpose to amende, or lastly to persеuere and continue in weldoing, wee had neede to haue also the sixt and last step or staffe

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in this Ladder of true repentance, which ſtaffe is praier, by the which we doo earneſtly, & heartily craue of our God his ayde, helpe, and ſtrength to ſtrengthen our weakeneſſe, and by a true faith in Chriſt Ieſus to enable vs, that wee may perſeuere and continue in weldooing, working the will of the Lorde our God all the dayes of our lyfe, then may we be ſure that the Lord who is true and trueth it ſelfe, will vnto vs performe this moſt ſweete promiſe, that whoſoeuer dooth endure vnto the ende the ſame ſhall bee ſaued. Thus beſeeching your Lordſhippe to accept of this ſmall gift, and praying heartily vnto the Lorde ſo to direct your Lordſhippe, and all his children that they may not onely reade this thirde ſteppe, but all the ſtaues of this Ladder of true repentance, to the glorie of GOD and their

ſoules

soules health, I conclude, wishing vnto your Lordship all health and wealth, with dayly increase in all godly wisedome and knowledge.

Your L. humblie

L. Simson.

THE THIRD steppe of the Ladder to *repentaunce*.

Blesſed are yee when men reuile you, and perſecute you, and ſay all maner of euill againſt you, for my ſake, falſly. Reioyce and be glad, for great is your rewarde in heauen. Matth. 5. 11, 12,

WE may not out of theſe wordes of our Sauior Chriſt (right deere and welbeloued) imagine that our workes or deedes doo deſerue this great rewarde, ioy and glory that ſhall be giuen vnto

vs. For then were grace no more grace (as the bleſſed Apoſtle S. Paule ſaith) For in dæde we cannot receiue the reward both of grace, and the bounteous goodneſſe of God frælie, and by deſeruing of wozkes alſo. But we muſt beléeue as the Goſpell, gladde tydinges, and promiſes of God ſay vnto vs, that foz Chriſtes blode ſake, onely through faith, God is at one with vs, and wee are receiued to mercy, and are become the ſonnes of God, and heyzes annexed with Chriſt of all the goodnes of God, the earneſt wherof, is ỹ ſpirite of God powzed into our harts. Of the which thinges our dædes are witneſſes, both vnto vs, and vnto the wozlde, and certify our conſcientes that our fayth is vnfaigned, and that the right ſpirite of God is in vs.

For if we patientlie ſuffer aduerſity and tribulation, foz conſcience of God onely, that is to ſay, becauſe we knowe God, and teſtifie the trueth, then are we ſure that God hath choſen vs in Chriſt, and foz Chriſts ſake, and hath put in vs his ſpyzite, as an earneſt

neſt of his promiſes, whoſe working wee feele in our hearts, our dedes bearing witneſſe vnto the ſame. Now wee ſee that it is Chriſtes bloode onely hath deſerued all the promiſes of God: and that which wee ſuffer and is partly the curing, healing, and mortifying of our members, and kylling of that originall poyſon, wherewith we were conceiued and borne that we maybee altogether like vnto Chriſt, and partlie the doing of our duety to our neighboure, whoſe debter we are of all that we haue receiued of God, to drawe vs to Chriſt with all ſuffering, with all patience, and euen with ſhedding our bloode for him, not as an offering, or merite for his ſinnes, but as an example to prouoke him: for Chriſtes bloode onelie putteth away all the ſin that euer was, is, or ſhall bee, from them that are elect, and repent, beleeuing the Goſpel, that is to ſay, the promiſes of God in Chriſt. Alſo in the ſame Chapter our Sauiour Chriſte ſayth: Loue your enimies, bleſſe them that curſſe you; doo good to them Math. 5. 44. 45.

that hate you, and pray for them which hurt you, and perſecute you, that ye may be the children of your Father which is in heauen, for he maketh the ſunne to ryſe on the euill and on the good, and ſendeth rayne on the iuſt and vniuſt. Thys is not meant that our wo3kes do make vs the ſonnes of God, but that they teſtifie onely, and certifie our conſciences, that we are the Chilo3en of God, and that God hath choſen vs, and waſhed vs in the bloode of Jeſus Chriſt hys ſonne, and hath put hys ſpy3ite in
Math,5,46, vs. And it folo3eth: If ye loue them
47,48, that loue you, vvhat rewarde haue yee? doo not the Publicanes euen the ſame? And if ye shal haue fauour to your freendes onely, vvhat ſinguler thing doo yee? doo not the Publicans euen the ſame? ye shall therefore be perfect, as your father which is in heauen is perfect. That is to ſay, if that wee do nothing, but that which the wo3ld doth, and they which haue the ſpy3it of this wo3ld, wherby ſhall wee knowe that we are the ſonnes of

God

God, and beloued of him more then the world: but if we follow God in well doing, then no doubt it is a signe the the spirit of God is in vs, and also the fauour of God, which is not in the world, and that we are inheritours of all the promils of God, and elect vnto the felowship of the bloode of Christ. Againe our sauiour Christ sayth elsewhere. Take heede that you giue not your almes before men, to be seene of them, or els ye shall haue no rewarde of your father which is in heauen. Math, 6, 1, 2, 3, 4.

Therfor when thou giuest thine almes thou shalt not cause a trumpet to be blowen before thee, as the Hypocrits doo in the Sinagogs and in the streets, to be prayfed of men, verily I say vn to you they haue their rewarde. But when thou doost thine almes, let not thy left hande knowe what thy right hand dooth, that thine almes may be in secret, and thy father which seeth in secrete, he wyll rewarde thee openlye. Thys saying of our Sauiour Christ doth put vs in minde of our dutye, and sheweth what followeth good

woꝛkes, not that woꝛkes deſeꝛue the ſame, but that the reꝛwaꝛde is layd vp foꝛ vs in ſtoꝛe, and we theꝛevnto elect thꝛough the blood of Chꝛiſt, which the woꝛkes doo teſtifie, foꝛ yf we be woꝛldlie minded, and doo our woꝛkes as the woꝛlde doth, how ſhall we know that God hath choſen vs out of the woꝛlde. But if we woꝛke freely, without all manner of woꝛldlie reſpect, to ſhewe mercie, and to dw our duetye to our neighboure, and to bee vnto him as God is vnto vs, then are we ſure that the fauour and mercy of God is vpon vs, and that we ſhall enioy all the good pꝛomiſes of God thoꝛowe Chꝛiſt, which hath made vs heyꝛes thereof. Againe, our ſauiour Chꝛiſte ſayth in the ſame Chapter. And when thou prayeſt, be not as the hypocrites are: for they loue to ſtande and pray in the Sinagogs, and in the corners of the ſtreetes, becauſe they woulde bee ſeene of men: verily I ſay vnto you, they haue theyr rewarde. But when thou prayeſt, enter into thy Chamber, and when thou haſt ſhut the dore

Mat, 6, 5, 6,

pray

pray vnto thy father which is in secret & thy father which seeth in secrete, shall reward thee openly. And againe, When we fast, we shoulde so behaue our selues, that it appeare not vnto men howe that we fast, but vnto our father which is in secrete, and our father which seeth in secret shal reward vs openly. Math,6,16, These two textes do declare vnto vs what followeth good workes, for eternall life cõmeth not by the deseruing of workes, but is as Paul Rom,6,23, sayth, the gift of God thorowe Jesus Christ, nether doth our workes iustifie vs, for except we were iustified by faith which is our righteousnes, & had the spyrite of God in vs, to teach vs, wee could do no good workes freely, wõut respect of some profit either in thys world, or in the world to come, neither Gal,5,22, could we haue spyrituall ioy in our harts in time of affliction, and mortyfying of the flesh. Good workes in the fyft Chapter to the Galathians, are called the fruits of the spyrit, for the spyrit worketh them in vs, and some- 2.Cor,9,10 time they are called the fruits of righ-

teousnes. Therefore before all workes we must haue a righteousnes in our harts, the mother of all workes, and from whence they spring. The righteousnes of the Scribes and Phariſes, and of them that haue the spyrit of this world, is the glorious shewe, and outward shyning of workes. But Christ sayth, Except your righteousnes exceede the righteousnes of the Scribes and Phariſes, ye cannot enter into the kingdome of heauen. It is righteousnes in the world if a man kill not, but a Christian doth perceiue righteousnes if he loue his enimy, euen when he suffereth perſecution and torment of him, and the paynes of death, & mourneth more for his aduerſaries blindnesse, then for his owne payne, & prayeth God to open hys eyes, and to forgyue him his sinnes, as Stephen did, Acts. 7. And our sauiour Christ, Luk. 23. A Christian dooth conſider himselfe by the lawe of God, and dooth put of him all manner of righteousnes. For the lawe suffereth no merits, no deſernings, no righteousnes, neyther any

Math, 5, 20,

man

man to be iustified in the sight of God. The Lawe is spyrituall, and dooth requyre the hart, and the commaundements to bee fulfilled with such loue and obedience as was in Christ. If any man fulfill all that is the wyll of God, with such loue and obedience, the same man may be bold to sell pardons of his merites, or els not. A Christian therefore (when he beholdeth himselfe in the Law) putteth of all manner of righteousnes, deseruings and merits, and meekelie and vnfaynedly acknowledgeth hys sinne and mysery, his captiuitie and bondage in the flesshe, his trespasse and guiltines, and is thereby blessed with the poore in spyrit. Then he mourneth in his hart, because he is in such bondage, that he cannot doo the wyll of God, and hungreth and thyrsteth after righteousnes. For righteousnes (I meane) which springeth out of the blood of Christ, for strength to doo the wyll of God, and turneth himselfe to the promises of God, and desireth him for his great mercy and trueth, and for the blood of hys sonne Math, 5, 6,

Christ

Christ, to fulfill his good promises, and to giue him strength: and thus hys spirit euer praieth within him. He fasteth also not one day for a weeke, or a lent for a whole yeere, but professeth in his hart a perpetual sobernes, to tame the flesh, and to subdue the body vnto the spirit, vntill he were strong in the spirit, and grow ripe into a full righteousnes, after the fulnes of Christ. And because this fulnes happeneth not till the body be slaine by death: a christian is euer a sinner in the law, and therefore fasteth and prayeth to God in the spirit, the world seeing it not, yet in the promises he is euer righteous through faith in Christ, and is sure that hee is heyre of all Gods promises, the spyrit which he hath receiued in earnest, bearing hym witnesse, hys hart also, and his deedes testifying the same.

Marke thys then. To see inwardlie that the Law of God is so spyrituall, that no flesche can fulfill it. And then for to mourne and sorrowe, and to desyre, yea to hunger, and thyrst after strength to do the wyll of GOD from

the grounde of the harte. And not withstanding all the subtilties of the deuill, weakenes, and feeblenes of the flesh, and wondering of the worlde) to cleaue yet to the promises of God, and to beleeue that for Christes blood sake we are receiued into the inheritaunce of eternall life, is a wonderfull thing, and a thing that the worlde knoweth not of: but whosoeuer feeleth that, (though he fal a thousand times a day) doth yet rise againe a thousand times, and is sure that the mercie of God is vpō him. If ye forgiue men their tres- Math, 6, 15.
passes, your heauenly father wyll also forgiue you. If we forgyue, God shall forgyue vs, not for our deedes sake, but for hys promise sake, for his mercie and truethes sake, and the bloode of hys sonne Christ Jesus, our Lord. And forgiuing doth certifie our spyrite that God shall forgyue vs, yea that he hath forgiuen vs already, for if we consent to the will of God in our hearts, though thorow infirmity and weakenes we cannot dw the wyll of God at all tymes.

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Moreouer, though we cannot doo the wyll of God, so purelie as the Law requyreth it of vs, yet if we see our fault, and meekely acknowledge our sinne, weeping in our harts because we cannot doo the wyll of God, and thyrst after strength, we are sure that the spyrite of God is in vs, and hys faudur vpon vs, for the worlde lusteth not to doo the wyll of God, neyther sorroweth because it cannot doo the saine, though it sorrowe sometime for feare of the payne that he beleeueth shall followe. He that hath the spyrite of this world, cannot forgiue without amendes making, or a greater vantage. If we forgyue nowe, howe commeth it? verily because we feele the mercy of God in vs, for as a man feeleth God to himself, so is he to his neyghbor, we know by our owne experience, that all flesshe is in bondage vnder sinne, and cannot but sinne, therefore are we mercifull, and desire God to loose the bandes of sinne, euen in our enimies.

Math, 6, 19, 20, Lay not vppe for your selues treasures vpon earth, where the mothe and

and canker corrupt, and where theues breake through and steale, but laye vp for your selues treasures in heauen, where neyther the moth nor canker corrupteth, and where theeues breake not through and steale. Let not your harts be glued to worldly thinges, and studie not to heape treasure vpon treasure, and riches vpon riches, but study to bestowe well that which is gotten alreadie, and let your aboundance succour the neede, and necessity of ỹ poore, which haue not, haue an eye to good workes, to which if ye haue a lust and power to do them, then are ye sure that the spyrit of God is in you, and ye in Christ, elect to the reward of eternall life, which doth followe good workes. But looke that thyne eye bee single, and robbe not Christ of hys honour, ascribe not that to the deseruing of thy workes, which is gyuen thee freely by the merits of hys bloode. In Christ we are sonnes. In Christ wee are heyres. In Christ God did chuse vs, and elect vs before the beginning of the world, created vs a newe by the

word

woꝛd of the goſpell, and put his ſpyꝛite in vs, becauſe we ſhould dꝛo good woꝛkes. A chꝛiſtian man doth woꝛke, becauſe it is the wyll of hys father onely. If we dꝛo no good woꝛkes, noꝛ bee mercifull, howe is our luſt therein? If we haue no luſt to dꝛo good woꝛkes, howe is Gods ſpyꝛit in vs? If the ſpirite of God be not in vs, howe are we his ſonnes? how are we his heyꝛes and heyꝛes annered with Chꝛiſt, of the eternall life, which is pꝛomiſed to all them that beleeue in him? Shewe our woꝛkes teſtifie and witnes what wee are, and what treaſure is layde vp foꝛ vs in heauen, ſo that our eye be ſingle, and looke vpon the commaundement without reſpect of any thing, ſaue onely becauſe it is Gods wyll onely, and God deſtroth it of vs, and Chꝛiſt hath deſerued that we do it. Not euery one that ſayth vnto me Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth the wyll of my Father vvhich is in heauen. Though thou canſt laude God with thy lippes, and call Chꝛiſt Loꝛd, and babble & talk

Math, 7, 21

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of the ſcripture, and doſt know all the ſtories of the Bible, yet ſhalt thou thereby neuer knowe thine election, or whether thy faith be right: but if thou feele luſt in thy hart to the wyll of God, and bringeſt forth the frutes thereof, then haſt thou confidence and hope, and thy dædes, and alſo the ſpyrite whence thy deedes ſpring certifye thine heart, that thou ſhalt enter, yea art already entered into the kingdome of heauen. For it followeth: *He* that heareth the word and dooth it, buildeth his houſe vpon a rocke, and no tempeſt of tẽptations can ouerthrow it. For the ſpirit of God is in his hart, and comforteth him, and holdeth him faſt to the merites of Chriſtes bloode, in whom he is elect. Nothing is able to plucke him out of the hands of God, for God is ſtronger then all thinges. And contrarywiſe, He that heareth the word and doth it not, buildeth on the ſande of his ovvne imaginations, and euery tempeſt doth ouerthrowe his building. The cauſe is he hath not Gods ſpirit in him, and therefore vn- 1. Cor. 2. 11.

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derſtandeth not it a right, neither wor
keth a right. For no man knoweth the thinges that are of God, but the ſpyrit of God: as no man knoweth what is in a man, but a mans ſpyrite that is in him.

So then if the ſpyrit be not in a man he worketh not the wyll of God, neyther vnderſtandeth it, though he babble neuer ſo much of the ſcriptures. Neuertheleſſe, ſuch a man may worke after his own imaginations, but Gods wyll can he not worke, he may offer ſacrifice, but to do mercie knoweth hée not. It is eaſie to ſay nowe & then, Lord, Lord: but thereby ſhalt thou neuer fæle or be ſure of the kingdome of heauen, but and if thou do the wyll of God, then art thou ſure that Chriſt is thy Lord indéede, and that thou in him art alſo a Lord, in that thou fæleſt thy ſelfe loaſed, and free from the bondage of ſinne, and luſtie and of power to do the wyll of God. Where the ſpyrit is, there is feeling, for the ſpyrit feeleth all thinges, where the ſpyrit is not, there is no feeling, but a vayne opyni-

on or

on or imagination.

A Phisitian doth serue but for sicke men, and for such sicke men as feele theyr sicknesses, and mourne therefore, and long for help. Christ likewise serueth but for sinners only that feeles theyr sinne, and for such sinners as sorrowe and morne in theyr harts for healthe. Health is power or strength to fulfill the lawe, or to keepe the commaundements. Nowe he that longeth for that health, that is to say, to doo the Lawe of God, is blessed in Christ, and hath a promise that his lust shalbe fulfilled, and that he shalbe made whole. Blessed are they which hunger and thirst for righteousnes sake, (that is to fulfill the Lawe) for their lust shalbe fulfilled. This longing and consent of the hart to the lawe of God, is the working of the spyrit which God hath powred into thine hart, in earnest that thou mightest be sure, that God wyll fulfill all his promises that hee hath made thee. It is also the seale & marke which God putteth on all men that he chuseth vnto euerlasting life. So long

as thou seest thy sinne, and mournest, and dost consent to the law, and longest (though thou be neuer so weake) yet the spyrit shall keepe thee in all temptations from desperation, and certifie thine hart, that God for his trueth shall deliuer thee, and saue thée, yea and by thy good deedes shalt thou be saued, not which thou hast done, but which Christ hath done for thee. for Christ is thine, & all his déedes are thy déedes. Christ is in thée, and thou in him, knitte togeather inseperably, neyther canst thou bee damned excepte Christe bée damned wyth thée, neyther can Christ be saued, except thou be saued with him. Moreouer, thy hart is good, right, iust, and holy, for thy hart is no enimie to the Lawe, but a frend and a louer. The law and thy hart are agréed at one, and therefore is God at one with thee. The consent of thy hart vnto the Lawe, is vnitye and peace betweene God and man, for he is not my enimie, which would fayne doo me pleasure, & mourneth because he hath not wherewith.

Nowe he that opened thy disease

vnto

vnto thee, & made thee long for health, shall as he hath promised heale thee, and hee that hath loased thy heart, shall at hys godlie leasure loase thy members. He that hath not the spyrit hath no feeling, neyther lusteth nor longeth after power to fulfill the law, neyther abhorreth the pleasures of sinne, neyther hath any more certaintie of ỹ promises of God, then of a tale of Robin hoode, or of some ieste ỹ a man telleth which was done at Rome. An other mã may lightlie make doubt, or beleeue the contrary, seeing ỹ hast no experience thereof thy selfe. So it is of them ỹ feele not the worcking of ỹ spirit, and therfore in tyme of tẽptation, the buildinges of theyr imaginations fall. Hee that receyueth a Prophet in the name of a Prophet, (that is, because he is a Prophet) shall receiue the reward of a prophet, and he that giueth one of these little ones a cuppe of colde water to drinke, in the name of a disciple, shall not loose hys rewarde. Note thys, that a Prophet signifyeth as well hym that interpreteth the hard places of Scripture, Math, 10, 41, 42.

as him that prophecieth thinges to come. Howe he that receiueth a Prophet, a iuſt man, or a diſciple, ſhal haue the ſame or like reward, that is to ſay, ſhall haue the ſame eternall life, which is appoynted for them in Chriſtes blood and merits. For except thou were elect to the ſame eternall lyfe, and haddeſt the ſame fayth and truſt in God, and the ſame ſpyrit, thou couldeſt neuer conſent to theyr deedes, and helpe them, but thy deeds teſtifie what thou art, & certifie thy conſcience that thou art receiued to mercy, and ſanctified in Chriſtes paſſions & ſufferings, and ſhalt hereafter with al them that followe God, receiue the reward of eternall life. Of thy words thou ſhalt be iuſtified, and of thy words thou ſhalt be condemned. That is, thy wordes as well as other deedes, ſhall teſtifie with thee or againſt thee at the day of iudgement. There are many that abſtayne from the outward deeds of fornication and adultery, neuertheleſſe, reioyce to talke thereof, & to laugh thereat, but their wordes and laughter

Math, 12, 37

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testifie against them that their hart is impure, and they adulterers and fornicators in the sight of God. The tongue and other gestures oft times vtter the malice of the hart, though a man for many causes abstayne his hand from the outward deede or acte. If thou wylt enter into life, keepe the commaundements. First remember that when God commaundeth vs to do any thing, he doth it not therefore because we of our selues are able to do that which he commandeth, but that by the Lawe we might see and knowe our horrible damnation, and captiuitie vnder sinne, and shoulde repent and come to Christ, and receiue mercy, and the spyrite of God to loose vs, strengthe vs, and to make vs able to do Gods will, which is the lawe. Now when he sayth: If thou wylt enter in life, keepe the commaundements, is as much to say, as he that doth keepe the commaundements is entred into life. For except a man haue first the spyrit of life in him by Christes purchasing, it is impossible for him to Math, 19, 17

keepe the commaundements, or that his heart should be loase or at libertye to lust after them, for of nature wee are enimies to the Lawe of God. As touching that Christ sayth afterward,

Mat, 19, 24. If thou wylt be perfect, goe and sell thy substaunce and giue it to the poore.

He sayth it not, as who shoulde say, there were any greater perfection then to keepe the Lawe of God, (for that is all perfection) but to shewe the other his blindnes which saw not that Law is spyrituall, and requyreth the heart. But because he knew not that he had hurt any manne with the outwarde deede, he supposed that he loued his neighbour as him selfe, but when he was commaunded to shewe the dedes of loue, and gyue of his aboundaunce to them that needed, hee departed mourning, which is an euident token that he loued not his neighboure as well as himselfe, for yf he hadde neede hymselfe, it would not haue greeued him to haue receiued

sup-

succour of another man.

Moreouer, he sawe not that it was murther and theft that a man shoulde haue aboundaunce of riches lying by him, and not to shewe mercy therewith, and kindlie to succour his neighbours neede. GOD hath giuen one man riches to helpe another at neede. If thy neighbour haue neede, and thou helpe him not being able, thou withholdest hys duetye from hym, and art a theefe before God.

That also which our Sauiour Christ sayth: Howe that it is harder for a rich man (which loueth his ryches so that he cannot find in his hart, liberalie and freelie to helpe the poore and needye) to enter into the kingdome of heauen, then a Camell to goe thorowe the eye of a needle, declareth that hee was not entred into the kingdome of Heauen, that is to say, eternall lyfe: but he that keepeth the commaundements, is entred into life, yea hath life, and the spyrit of lyfe in him.

Thys kinde of deuils goeth not out
Math,17,21 but by prayer and faſting. Not that the deuill is caſt out by merits of faſting or praying, for he ſayth a little before, that for theyr vnbeleefes ſake they could not caſt him out. It is faith no doubt that caſteth out the deuils, and fayth it is that faſteth and prayeth. Fayth hath the promiſes of God, whervnto it cleaueth, and in al things thirſteth for the honour of God. It faſteth to ſubdue the body vnto the ſpyrit, that the prayer be not let, and that the ſpyrit may quietly talk with God. It alſo whenſoeuer opportunity is gyuen, prayeth God to fulfill his promiſes vnto his prayſe and glory. And God which is mercifull in promiſing, and true to fulfill them, caſteth out the deuils, and doth al that fayth deſireth, and ſatiſfyeth the thyrſt of the ſame.
Math,25,34 Come ye bleſſed of my father, inherit
55, the kingdome prepared for you from the beginning of the worlde, for I was hungry, and ye gaue mee meate, I was thirſtie, and ye gaue me drink &c. Not that a man with workes deſer-

ueth

neth eternall life, as a workman or labourer his hyre or wages. Thou readest in the texte, that the kingdome was prepared for vs from the beginning of the world, and we are blessed and sanctified. In Christes bloode are we blessed from that bitter curse, and damnable captiuitie, vnder sin, wherein we were borne and conceaued. And Christes spyrit is powred into vs, to bring forth good workes, and our workes are the fruites of the spyrite, and the kingdome is the deseruing of Christes blood, and so is faith, and the spirit, and good workes also. Notwithstanding, the kingdome followeth good workes, and good workes testifie that we are heyres thereof, and at the day of Judgement they shal testifie for the elect vnto their comfort and glory, and to the confusion of the vngodly, vnbeléeuing, and faithlesse sinners, which had not trust in Gods promises, nor lust to the will of God: but were caried of the spirit of theyr father the deuill, vnto all abhomination to worke wickednes, with all lust, delectation,

and

and gréedines.

Many sinnes are forgiuen her for
Luke,7,47, she loueth much. Not that loue was the cause of forgiuenes of sinnes. But contrariwise, the forgiuenes of sins caused loue, as it foloweth: to whom lesse is forgiuen, the same loueth lesse. And before he commended the iudgment of Symon, which aunswered: that he loued most, to whom moste was forgiuen, and also saide at the last, thy fayth hath saued thee, or made thee safe, goe in peace.

Wée can not loue except wee sée some benefite and kindnes. As long as we looke on the Lawe of God onely, where we sée but sin and damnation, and the wrath of God vpon vs, yea, where we were damned before we were borne, we cannot loue God, no, we can but hate him, as a tyraunt, vnrighteous and vniust, and flée from him as did Cayne. But when the gospell, that gladde tydings and ioyfull promises are preached, howe that in Christ God loueth vs first, forgiueth

vs,

vs, and hath mercy on vs, then loue we againe, and the deedes of our loue declare our faith. This is the maner of speaking, as wee say: Sommer is nigh, for the trees do blossome. Now is the blossoming of the trees not the cause that sommer draweth nigh, but the drawing nigh of sommer, the cause of the blossomes, and the blossomes put vs in remembraunce that sommer is at hand.

So heere Christe teacheth Simon by the feruentnes of loue in the outward deedes, to see a strong fayth within, whence so great loue springeth. As the maner is to say, do your charity, shewe your charity, do a deede of charity: shewe your merty, do a deede of mercy, meaning thereby, that our deedes declare howe we loue our neighbours, and howe much we haue compassion of them at theyr neede.

Moreouer, it is not possible to loue except we see a cause. Except wee see in our hearts the loue and kindnes of God to vs ward in Christ our

our Lord, it is not poſſible to loue God aright.

We ſay alſo, he that loueth not my dogge loueth not me, not that a man ſhould loue my dogge firſt. But if a man loue me, the loue wherewith hee loueth me, will compell him to loue my dogge alſo, though the dog deſerue it not: yea though the dog had doone him a diſpleaſure, yet if he loued mee, the ſame loue woulde reſtraine hym from reuenging himſelfe, and cauſe him to referre the vengeaunce vnto me. Such ſayings finde wee in the ſcripture. Iohn in the fourth Chapter of his firſt Epiſtle, ſayth: Hee that
1, Ioh, 4, 20. ſayth I loue God, and yet hateth hys brother, is a lyar, for how can he that loueth not his brother whom he ſeeeth, loue God whom he ſeeeth not? This is not ſpoken that a man ſhould firſt loue his brother, and then God, but as it folowеth. For this commaundemēt haue we of him, that he which loueth God, ſhould loue his brother alſo. To loue my neighbour is the commaundement, which commaunde-

ment

ment he that loueth not, loueth not God. The keeping of the commandement, doth declare what loue I haue to God. If I loued God purely, nothing that my neighbour coulde do, were able to make mee eyther to hate him, or to take vengeaunce on him my selfe, seeing that God hath commaunded me to loue him, & to remit all vengeaunce vnto him. Marke nowe howe much I loue the commaundement, so much I loue God, howe much I loue God, so much beleeue I that he is mercifull, kind, and good, yea and a father vnto me for Christes sake: howe much I beleeue that God is mercifull vnto me, and that he will for Christes sake fulfill all his promises to me: so much I see my sinnes, so much do my sinnes greeue me, so much do I repent and sorrow, that I sinne, so much displeaseth me, that poyson that moueth me to sinne, and so greatly desire I to bee healed. So nowe by the naturall order first I see my sinne, then I repent and sorrow, then beleeue I Gods promises, that he is mercifull vnto me,

and

and forgiueth me, and will heale me at the last: then loue I, and then I do prepare my selfe to the commaundement. This doe & thou shalt liue, that is to say, loue thy Lord God with all thy heart, with all thy soule, with al thy strength, and with all thy minde, and thy neighbour as thy selfe. As who should say, if thou do this, or though thou canst not do it, yet if thou dost feele a lust therevnto, and thy spyrite sigheth, mourneth, and longeth after strength to do it, take a signe and euident token thereby that the spyrite of life is in thee, and that thou art elect to life euerlasting by Christes bloode, whose gyft and purchase is thy faith, and that spyrit that worketh the will of God in thee, whose gyft also are thy deedes, or rather the deedes of the spyrite of Christ, and not thyne, and whose gyft is the reward of eternall life, which followeth good workes.

Luk, 10, 37.

It followeth also in the same place of Luke, when he should departe, hee plucked out two pence, and gaue them to

to the Hoaste, and sayde vnto hym, Take the charge or cure of hym, and whatsoeuer thou spendest more, I wyll recompence it thee at my coming againe.

Remember that this is a Parable, and a Parable may not be expounded word by word, but the intent of the similitude must be sought out onelie in the whole Parable. The intent of the similitude is, to shew to whom a man is a neyghbour, or who is a mans neyghboure, (which is bothe one) and what it is to loue a mans neighboure as himselfe. The Samaritane holpe him, and shewed mercy so long as hee was present, and when hée coulde bée no longer present, he left his money behinde him. And if that were not sufficient, hée left his credence to make good the reste, and forsooke hym not as long as the other had néede.

Then sayde Christe, goe thou and doo likewyse, that is, without difference, or respecte of persones, who soeuer needeth thy helpe, account

him

him thy neighbour, and his neighbour be thou, and shewe mercy on him so long as he needeth thy succour, and that is to loue a mans neighbour as himselfe. Neyghbour is a worde of loue, and signifieth that a man shoulde be euer nigh, and at hand, and ready to helpe in time of neede.

They that wyll interprete Parables word for word, fall oft times into straightes, whence they cannot rydde themselues, and preache lyes in the steade of the trueth. As do they which enterprete by the two pence, the olde Testament, and the newe: and by that which is bestowed, Opera supererogationis, howe be it Supera rogantia were a meeter terme. That is to say, deedes which are more then the Lawe requyreth, deedes of perfection, and of liberalitie, which a man is not bounde to do, but of his frée wyll, and for them he shall haue a higher place in heauen, and may giue to other of his merits: or of which the Pope after his death may giue pardons from the paynes of purgatory. Against which exposition

I aunswere. First there is no greater perfection then the Lawe. A greater perfection then to loue God and hys will, which is the commaundements, with all thine hart, with all thy soule, with all thy strength, and with all thy minde, there is none. And to loue a mans neighbour as himselfe, is like the same. It is a wonderfull loue wherewith a man loueth himselfe. As gladde as I woulde be to receiue pardon of mine owne life, (if I had deserued death) so glad ought I to be to defende my neighbours life, without respect of my life, or of my goods. A man ought neyther to spare himselfe nor hys goods for his brothers sake, after the example of Christ. Heerein (sayth John) perceiue we loue, in that he, that is to say, Christ: gaue himselfe for vs. We ought therefore to bestowe our liues for the Brethren. Now saith Christ, There is no greater loue, then that a man bestowe his life for hys freende. Moreouer, no man can fulfill the Lawe, For if wee say we haue no sinne, we deceiue our selues, and 1. Ioh. 3. 16. Iohn. 15. 13.

the trueth is not in vs, if we know-
1.Ioh.1.10. ledge our sinnes, hee is faithfull and
righteous to forgiue vs our sinnes, &
to purge vs from all iniquity. And in
the prayer that our Lord and sauiour
Christ Jesus hath taught vs in hys
Gospell, we say also, Father forgyue
vs our sinnes. Nowe if we all be sin-
ners, none fulfilleth the Lawe, for
hee that fulfilleth the Lawe is no
sinner.

In the Law may neyther Peter nor
Paule, nor any other creature, saue
Christ alone reioyce. In the bloode of
Jesus Christ, which fulfilled the Lawe
for vs, may euery person, that doth re-
pent, beleeue, and loue the Law, and
mourn for strēgth to fulfil it, reioice, be
hee neuer so weake a sinner. The two
pence therefore, and the credence that
he left behind him, to bestowe more if
nede were, signifieth that he was eue-
ry where mercifull, both present and
absent, wythout fayning, cloking,
complayning, or excusing, and for-
sake not hys neyghbour so long as
hee hadde neede, which example, I

pray

pray God men may folowe, and let Opera supererogationis alone.

Marye hath chosen the good parte which shall not bee taken from her. Luk,10,42,
Shee was fyrst chosen of GOD, and called by grace, bothe to knowe her sinne, and also to heare the worde of fayth, health, and gladde tydings of mercie in Christe, and fayth was gyuen her to beleeue, and the spyrite of GOD loased her heart from the bondage of sinne. Then consented shee to the wyll of God agayne: and aboue all thynges hadde delectation to heare the worde, wherein she hadde obtayned euerlasting lyfe, and namelie of hys mouth which hadde purchased so greate mercye for her, GOD chooseth vs first, and loueth vs first, and openeth our eyes to see hys aboundaunt loue in Christe to vs warde, and then lone we agayne, and accept hys wyll aboue all thynges, and serue him in that office wherevnto he hath chosen vs. Sell that ye haue, and
giue almes, & make your bags which Luke,12,33
waxe not old, & treasure which faileth not in heauen. C.2. This

This and such like places are not spoken, that we should worke as hirelinges in respect of rewarde, and as though we shoulde obteyne heauen with merite. For he sayth a little before, Feare not little flocke, for it is
Luk, 12, 32, your fathers pleasure to giue you a kingdome. The kingdome commeth then of the wyll of almighty God, therowe Christ. And such thinges are spoken partly to put vs in remembraunce of our duetie, to be kinde againe. As is that saying, Let your light so shine before men, that they may see your good workes, and glorify your father which is in heauen. As who shoulde say, if God hath giuen you so greate gifts, see you be not vnthankfull, but bestowe them vnto his prayse. Some thinges are spoken to moue vs to put our trust in God, as are these. Beholde the hylls of the feld, behold the Birdes of the ayre. If your childrē aske you breade, wyll ye proffer them a stone? and many such like.

Some are spoken to put vs in remembrance, to be sober, to watch and

to

to pray, and to prepare our selues a-gainst temptations, and that we shold vnderstand and know, how that temp-tations, and occasion of euil, come then most, when they are least loked for, least we should be careleſſe, and sure of our selues, negligent, and vnprepa-red. Some things are spoken that we should feare the wonderfull and incom-prehensible iudgements of God, least we should presume. Some to comfort vs, that we dispayre not. And for like causes are all the examples of the olde Testament. In conclusion, the scrip-ture speaketh many thinges as the world speaketh, but they may not bee worldly vnderstoode, but ghostly, and spirituallie, yea the spyrit of God one-lie vnderstandeth them, and where hée is not, there is not the vnderstanding of the scripture, but vnfruitfull dispu-ting, and brawling about wordes.

The Scripture sayth, God séeth, God heareth, God smelleth, God wal-keth, God is with them, God is not with them, God is angry, God is plea-sed, God sendeth his spirit, God taketh

hys ſpyrit away, and a thouſand ſuch like. And yet is none of them true after the worldly manner, and as the wordes ſounde. Reade the ſeconde Chapter of the firſt Epiſtle of Saint Paule to the Corinthians.

1,Cor,2,14, The naturall manne vnderſtandeth not the thinges that are of GOD, but the ſpyrite of God onely, and wee (ſayth hee) haue receyued the ſpyrit of God, to vnderſtand the thinges that are gyuen vs of God, for wythout the ſpyrite it is impoſſible to vnderſtande them. Reade alſo the eight to the Romanes. They that are ledde wyth the

Rom,8,14 ſpyrit of God, are the ſonnes of God, Nowe the ſonne knoweth his fathers wyll, and the ſeruaunt not, He that hath not the ſpyrite of Chriſt, is none of his, likewiſe, He that hath not the

Rom,8,9, ſpyrite of God, is none of Gods, for it is bothe one ſpyrite, as thou mayſt ſee in the ſame place.

Now, He that is of God, heareth

Iohn,8,47, the vvord of God. And who is of God but he that hath the ſpirit of God. For thermore, (ſaith he) ye heare it not be

cauſe

cause ye are not of God, that is, ye haue no lust in the worde of God, for ye vnderstande it not, and that because his spyrit is not in you.

For as much then as the spyrit is nothing els, but that which the spyrite of God, hath spoken by the Prophets and Apostles, and cannot be vnderstoode but of the same spyrite: let euery man pray to God to sende hym hys spyrite to loase vs from our naturall blindnesse and ignoraunce, and to gyue vs vnderstanding and feeling of the thinges of God, and of the speaking of the spyrite of God. And marke thys processe. Fyrst wee are damned by nature, so conceaued, and borne: as a serpent is a serpent, and a tode a tode, and a snake a snake by nature. And as thou seest a young childe, which hath pleasure in many thinges wherein is present death, as in fire, water, and so forth, would slea hymselfe wyth a thousande deathes, if he were not wayted vpon, and kept there from.

Euen so we, if we shoulde liue this

thou-

thouſand yéres coulde in all that time delight in no other thing, nor yet ſéeke anie other thing, but that wherein is death of the ſoule.

Secondarilie, of the whole multitude of the nature of man, whom God hath elect and choſen, and to whom hée hath appoynted mercy and grace in Chriſt, to them he ſendeth his ſpyrite, which openeth their eyes, ſheweth them theyr miſery, and bringeth them vnto the knowledge of themſelues, ſo that they hate, and abhorre thēſelues, are aſtonyed and amazed, and at their wits end, neyther wot what to dw, or where to ſéeke health. Then leaſt they ſhould flée from God by deſperation, he comforteth them againe, with his ſweete promiſes in Chriſt, and dooth certifie their hearts that for Chriſtes ſake, they are receiued to mercy, and their ſinnes forgiuen, and they elette and made the ſonnes of God, & heyrs with Chriſt of eternall life, and thus thorowe faith are they ſette at peace with God.

Nowe may not we aſke why God

chuſeth

chuseth one, and not another, other thinke that God is vniuſt, to damne vs a foꝛe we do anie actuall dede, ſeeing that God hath poweꝛ ouer all hys creatures of right, to do with them what he liſteth, oꝛ to make of euerie one of them as he lyſteth. Our darkenes cannot perceiue his light. God wil be feared and not haue his ſecret iudgments knowne.

Moꝛeouer, by the light of fayth, we ſee a thouſande thinges which are impoſſible foꝛ an infidell to ſee. So likewiſe no doubt in the light of the cleere viſion of God, we ſhall ſee the thinges which now God wil not haue known, foꝛ pride euermoꝛe accompanieth high knowledge, but grace accompanieth meekenes. Let vs therefoꝛe gyue diligence rather to do the wyll of God, then to ſearche his ſecrets, which are not profitable foꝛ vs to know. When we are thus reconciled to God, made the frendes of God, and heyꝛes of eternall life, the ſpyꝛite that God hath powꝛed into vs, teſtifieth that we may not liue after our olde deedes of

igno-

ignorance, for how is it possible that we should repent and abhorre them, and yet haue lust to liue in them. We are sure therefore that God hath created and made vs newe in Christe, and put hys spyrite in vs that we shoulde liue a newe life, which is the life of good workes.

But that thou maist knowe what are good workes, or what workes are good, and the ende and intent of good workes, or wherefore good workes serue. Marke this that followeth.

The life of a Christian man is inward betweene him and God, and properlie is the consent of the spyrit to the wyll of God. And Gods honour is the finall ende of all good workes.

Good workes are all thinges, that are doone within the Lawes of God in which God is honoured, and for which thankes are giuen to God.

Luke, 21, 36. Fasting is to abstayne from surfetting, or ouermuch eating, from drunkennes and care of the world (as thou mayst reade Luke 21. 36.) And the ende of fasting, is to tame the bodye, that

that the spyrit may haue a free course to God, and may quietly talke wyth God. For ouermuch eating and drinking, and care of worldly busines, presse downe the spyrit, choke it, and tangle it, that it cannot lift vp it selfe to God. Nowe he that fasteth for any other intent, then to subdue the body, that the spyrite may wayt on God, and frelie exercise it selfe in the thinges of God, the same is blinde, and wotteth not what he doth, erreth, and shooteth at a wrong marke, and his intent and imagination is abhominable in the sight of God. When thou fastest from meat and drinkest all day, is that a Christian fast? either to eate at one meale, that were sufficient for foure. A man at foure times may beare that which he cannot at once. Some fast from meate and drinke, and yet so tangle themselues in worldlie busines, that they cannot once think on God. Some abstayne from butter, some from egs, some frō al maner of white meat, some this day, some ý day, some in ý honour of this saint, some in the honor of that,

and

and euery man for a ſundry purpoſe.

Some for the toth ache, ſome for the heade ache, for feuers, for peſtilence, for ſuddaine deathe, from hanging, drowning, and to be deliuered from the paynes of hell. Some are ſo madde that they faſt one of the Thurſdayes, betweene the two S. Mary dayes, in the worſhip of that Saint, whoſe day is hallowed betweene the Natiuitye of the Lord, and the purification of the Virgin Mary, and that to be deliuered from the peſtilence. All thoſe men faſt without conſcience of God, and wythout knowledge of the true intent of faſting, and do not other then honour ſaints, as the Gentiles and Heathen worſhipped their Idoles, & are drowned in blindnes, and knowe not of the Teſtament that God hath made to manward in Chriſtes blod. In God haue they neither hope nor confidence, neyther beléeue his promiſes, neyther knowe his wyll, but are yet in captiuitie vnder the Prince of darknes.

Watch, is not onely to abſtayne from ſléepe, but alſo to be circumſpect, and

Math. 24. 42, 43, 44.

to

to eaſt all perils: as a manne ſhoulde watch a Towre or a Caſtle. We muſt remember that the ſnares of the deuil are infinite, and innumerable, and that euery moment aryſe neiwe temptations, and that in all places, méete vs freſh occaſions againſt which we muſt prepare our ſelues, and turne to God, and complayne to him, and make our moane, and deſire him of his mercy to be our ſhielde, our Towre, our Caſtel, and defence from all euill, to put hys ſtrength in vs, (for without him wee can doo nothing) and aboue all things we muſt call to minde what promiſes God hath made, and what hee hath ſworne that he wyl doo to vs for Chriſtes ſake, and with ſtrong fayth cleaue vnto them, and deſire him of his mercie, and for the loue that hee hath to Chriſt, and for his truethes ſake, to fulfill his promiſes. 1, Cor, 10, 13

If we thus cleaue to GOD wyth ſtrong fayth, and beléeue his wordes: then God is faithfull, that he wyll not ſuffer vs to be tempted aboue that we are able, or aboue our might, that is to

ſay,

ſay, if we cleaue to his promiſes, and not to our fantaſie and imaginations, he will put might and power into vs, that ſhall be ſtronger then all the temtations, which he ſhall ſuffer to be agaynſt vs.

Prayer is a mourning, longing, and a deſire of the ſpyrit to Godwarde for that which it lacketh, as a ſicke man mourneth and ſorroweth in his hart, longing for health. Fayth euer prayeth for after that by fayth we are reconciled to God, and haue receyued mercy, and forgiuenes of God, the ſpyrit longeth and thirſteth for ſtrength to do the wyll of God, and that God may bee honoured, his name halowed, and his pleaſure and wyll fulfilled.

The ſpyrite wayteth and watcheth on the will of God, and euer hath her owne weakenes and fragility before her eyes, and when ſhee ſeeth temptation and perill drawe nighe, ſhe turneth to God and to ỹ Teſtament that God hath made to all that beleeue and truſt in Chriſtes blod, & deſireth God

for

for his mercy, trueth, and for the loue that hee hath to Christe that hee wyll fulfill hys promise, that hee will succor helpe, and gyue vs strength, and that he wyll sanctifie his name in vs, and fulfyll hys godlie wyll in vs, and that he wyl not looke on our sinne, and iniquity, but on his mercy, on hys trueth, and on the loue that hee oweth to hys sonne Christ, and for his sake to keepe vs from temptation, that wee be not ouercome, and that he deliuer vs from euill, and whatsoeuer moueth vs contrary to his godly wyll. Moreouer of his owne experience hee feeleth other mens neede, and no lesse commendeth to God, the infirmities of other, then his owne, knowing that there is no strength, no helpe, no succor but of God alone. And as mercifull as he feeleth God in his heart to hymselfe warde, so mercifull is he to other, And as greately as he feeleth his own mysery, so great compassion hath hee on others.

Hys Neyghboure is no lesse care to hym, then hym selfe. He

He feeleth his neyghbours greefe, no lesse then his owne. And whensoever hee seeth occasion, he cannot but pray for his neighbour, as well as for him selfe: hys nature is to seeke the honor of God in all men, and to draw (as much as in him is) all men vnto God. This is the lawe of loue which springeth out of Christes bloud, into the hearts of all them that haue their trust in hym.

No man needeth to bidde a Christian man to pray, if he se his neighbors nede. If he se it not, put him in remembraunce onely, and then he cannot but do his duety. Now as touching we desire one another to pray for vs, that doo we, to put our neighboure in remembraunce of our dutie, and not that we trust in his holines. Our trust is in God in Christ, and in the trueth of Gods promises, we haue also a promise, that when two or three, or mo, doo agree together in any one thing, according to the wyll of God, God heareth vs. Notwithstanding, as God heareth many, so heareth he a fewe,

fewe, and so beareth he one, if he pray after the wyll of God, and desire the honour of God. He that desireth mercie, the same feeleth his owne miserie and sinne, and mourneth in hys hart for to be deliuered, that hee might honour God, and God for his truethe must heare him, which sayth by the mouth of Christ: Blessed are they that hungeren and thyrst after righteousnes, for they shall be satisfyed. God for his truythes sake must put the righteousnes of Christ in him, and driue his vnrighteousnes away in the bloode of Christ. And bee the sinner neuer so weake, neuer so feeble and fraile, sin be neuer so oft, and so greeuous, yet so long as this lust, desire, and mourning to be deliuered, remayneth in him, God beareth not his sinnes, reckoneth them not for his truthes sake, and loue to Christ. He is not a sinner in ỹ sight of God, that would be no sinner. He that would be deliuered, hath his hart loase alreadye, his hart sinneth not, but mourneth, repenteth, and consenteth vnto the lawe and wyll of God, and in- Matth, 5, 6,

iustifieth God: that is to say, beareth recorde that God which made the lawe is righteous and iust. And such an hart trusting in Christes blood, is accepted for full righteousnes. And his weakenes, infirmity, and frayltye, is pardoned, and hys sinnes not loked vppon, vntil God put more strength in him and fulfill his lust.

When the weake in fayth, and vnexpert in the misteries of Christ desire vs to pray for them, then ought we to leade them to the truth and promises of God, and teache them to put theyr trust in the promises of God, in loue that God hath to Christ, and to vs for his sake, and to strengthen their weake consciences, shewing and proouing by the Scripture, that as long as they followe the spirite, and resist sin, it is impossible they should fal so deepe that God should not pull thē vp again, if they hold fast by the Ancor of fayth, hauing trust and confidence in Christ. The loue that God hath to Christ is infinit, and Christ died, and suffered al thinges not for himselfe, to obtayne fa-

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nour vs ought els: for he had euer the full fauour of God, and was euer Lord ouer all thinges, but to reconcile vs to God, and to make vs heyres of his fathers kingdome. And God hath promised, That whosoeuer calleth on his name, shall neuer be confounded or ashamed. If the righteous fall (saith the Scripture) he shall not bee bruised, the Lord shall put his hande vnder him. Who is righteous but hee that trusteth in Christes blood, be he neuer so weake? Christ is our righteousnes, and in him ought we to teache all men to trust, and to expound vnto all men the Testament that God hath made to vs sinners in Christes blode. Thys ought we to do, and not make a pray of them, to lead them captiue, to sitte in theyr consciences, and to teache them to trust in our holines, good deeds and prayers, to the intent that we would fede our idle and slowe bellyes of theyr great labour and sweat, and so to make our selues Christes, and sauiours. Rom. 2. 10.

For if I take on me to saue other by

merites, make I not my selfe a Christ and a sauiour, and am indeede a false Prophet, and a true Antichrist, and exalt my selfe, and sitte in the temple of God, that is to wit, the consciences of men.

Among Christian men, loue maketh all thinges common, euery man is others debter, and euery man is bounde to minister to his neyghbour, and to supply his neighbours lacke, of that wherwith God hath endued him. As thou seest in the worlde howe the Lords and officers minister peace in in the common wealth, punish murtherers, theeues, and euill doers, and to maintaine theyr order and estate, do the commons minister to them again, rent, tribute, tolle, and custome. So in the Gospell the curates which in euery parishe preach the Gospell, ought of dutye to receiue an honest lyuing for them and theyr housholdes, and euen so ought the other officers, which are necessarily required in the in the common wealth of Christ. We neede not to vse filthy lucre in the gos-

pell

pell, to chop and chaunge, and to play the Tauerners, altering the woꝛd of God, as they do theyꝛ wynes to theyꝛ moſt aduantage: and to faſhion Gods woꝛd after euery mans mouth, oꝛ to abuſe the name of Chriſt, to obtayne thereby authoꝛity, and power to feede ouꝛ ſelfe bellies. Nowe ſeeſt thou what prayer is, the ende thereof, and wherefore it ſeruyth.

If thou gyue me a thouſande poundꝛ to pꝛaye foꝛ thee, I am no more bound thereunto then I was beforꝛe. Mans imagination can make the commaundement of God neyther greater noꝛ ſmaller: neyther can to the Lawe of God eyther adde oꝛ diminiſh. Gods commaundement is as great as hym ſelfe. I am bounde to loue the Lorde with all my might and power, yea and aboue my power, euen from ỹ ground of my hart, after the exꝛample ỹ Chriſt loued me, neyther to ſpare goods, bodie, oꝛ life to wynne him to Chriſt. And what can I doo moꝛe foꝛ thee, yf thou gaueſt me all the woꝛld: wherꝛe I ſée néede, there can I not but pꝛay, if

Gods spyrit be in me.

Almes is a great word, and signifi-
eth mercy. One Christian is debter
vnto an other at his néede, of al that he
is able to doo for him, vntill hys néede
be suffised. Euery Christian man
ought to haue Christ alwayes before
hys eyes, as an example to followe,
and to doo to his neighbour, as Christ
hath doone to him. As Paule doth teach
in all his Epistles, and Peter in hys
first, and Iohn in hys first also. Thys
order vseth Paule in all his Epistles.
Fyrst he preacheth the lawe, and pro-
ueth that the whole nature of man is
damned, in that the hart lusteth contra-
rie to the wil of God. For if we were
of God, no doubt we shold haue a lust
to hys wyll.

Then preacheth he Christ, the Gos-
pell, the promises, and the mercy that
God hath sette foorth to all men in the
blood of Christ, which they that be-
léeue it for an earnest thing, turne
themselues to God, beginne to loue
God again, and to prepare themselues

to

to hys wyll by the wo2king of the ſpi-
rite of GOD in them.

Laſt of all he exho2teth vnto vnitie,
peace, and ſobernes, to aueyde braw-
lings, ſectes, opynions, diſputing,
and arguing about wo2des, and to
walke in the playne and ſingle fayth,
and feeling of the ſpy2ite, and to loue
one another after ỹ exaumple of Chriſt
euen as Chriſt loued vs, and to be
thankfull, and to walke wo2thy of
the Goſpell, and as it becommeth
Chriſt, and with the exaumple of pure
liuing, to d2awe all to Chriſt. Chriſt
is Lo2de ouer all, and euerie Chriſti-
an is he2e annered with Chriſte, and
therefo2e Lo2de of all, and euery one
LORDE of what ſoeuer another
hath.

If thy Bro2other o2 Neyghboure
therefo2e neede, and thou haue to
helpe hym, and yet ſheweſt not
mercye, but wythd2aweſt thy hands
from hym: then robbeſt thou him of
hys owne, and art a theefe, a Chriſti-
an manne hath Chriſtes ſpy2ite.

Nowe is Christ a merciful sauiour, if therefore thou be not mercifull, after the example of Christ, then hast thou not his spyrite. If thou haue not Christes spyrit, then art thou none of his, nor hast any part with him. Moreouer, though thou shewe mercy vnto thy neighbour, yet if thou do it not with such burning loue as Christ dyd vnto thée, so must thou knowledge thy sinne, and desire mercy in Christ.

Rom, 8, 9

A Christian man hath naught to reioyce in as concerning his déedes, hys reioycing is, that Christ dyed for him, and ẏ he is washed in Christes blode. Of hys déedes he reioiceth not, neither counteth hys merits, neyther giueth pardons of them, neyther by them seeketh an higher place in heauen, neither maketh himselfe a Sauiour of other men thorow hys good workes, but gyueth all honour to God, and in his greatest déedes of mercy, knowledgeth himselfe a sinner vnfaignedly, and is aboundantly content with that place ẏ is prepared for him of Christe. And hys good déedes are to him a

signe

signe only ỹ Christes spyrit is in him, and he in Christ, and therowe Christe elect to eternall life.

The order of loue or charity, which some dreame, the Gospell of Christe doth not know off, that a man shoulde beginne at himself, and serue himselfe first, and then descende I wotte not by what steppes. Loue seeketh not her owne profit, but maketh a man to forgette hymselfe, and to turne his profite to another man, as Christ sought not his owne profit but ours. Thys terme my selfe, is not in the Gospell, neyther yet father, mother, sister, brethren, or kinsman, that one shoulde be preferred before an other in loue, but Christ is all in all thinges. 1, Cor, 13, 5.

Euery Christian man to another is Christ himselfe, and thy neighbours neede hath as good right in thy goods as hath Christ himselfe, which is heyre and Lorde ouer all. And loke what thou owest to Christ, that thou owest to thy neighbours neede. To thy neighbour owest thou thy hart, thy selfe, and all that thou hast, and canst do. The

loue

loue that springeth out of Christe excludeth no man, neyther putteth difference betweene one and another. In Christ we are all of one degree, without respect of persons.

Notwithstanding, though a christian mans hart be open to all men, and receyueth all men, yet because that his abilitie of goods extendeth not so farre, hys prouision is made, that euery manne shall care for hys owne houshold, hys father and mother, and thyne Elders that haue holpen thee, wyfe, chyldren, and seruaunts. If thou shouldest not care and prouyde for thyne houshold, then thou wert an Infidell, seeing thou hast taken on thee so to do, and for asmuch as that is thy parte, committed to thée of the congregation.

When thou hast done thy dueye to thy houshold, and yet hast further abundaunce of the blessing of God, that owest thou to the poore, that cannot labour, or would labour, and can gette no woorke, and are destitute of frends,

freendes, to the poꝛe I meane which thou knowest, to them of thine owne parish. Foꝛ that prouision ought to be had in the congregation, that euery parishe care foꝛ theyꝛ poꝛe. If thy neyghbours which thou knowest bee sterued, and thou yet haue superfluity, and heaꝛest necessity to be among thy Bꝛethꝛen a thousand myle of, to them art thou debter: yea to the very Infidiles wee are debters yf they neede, as farre foꝛth as wee mayntayne them not agaynst Chꝛist, oꝛ to blaspheme Chꝛist.

Thus is euerie manne that néedeth thy helpe, thy Father, Mother, Sister, and Bꝛother in Chꝛist, euen as euerie manne that doth the wyll of the Father, is Father, Mother, Sister, and Bꝛother vnto Chꝛist.

Moꝛeouer, if any man be an Infidell and a false Chꝛistian, and foꝛsake hys houlholde, hys wyfe, chyldꝛen, and such as can not helpe themselues, then art thou bounde and thou haue wherewith, euen as much

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as to thine owne houſholde, and they haue as good right in thy goods as thou thy ſelfe. And if thou do withdraw thy mercy from them, and haſt wher with to helpe them, then art thou a théefe. If thou ſhewe mercy, ſo doeſt thou thy duety, and art a faythfull miniſter in the houſhold of Chriſt, and of Chriſte ſhalt thou haue thy reward & thankes. If the whole worlde were thine, yet hath euery brother right in thy goods, and is heyre with thee, as we are all heyres with Chriſt.

Moreouer, the rich, and they that haue wiſedome wyth them, muſt ſée the poore ſette a worke, that as manie as are able may feede themſelues with the labour of theyr owne handes, according to the Scripture, and commandement of God. Now thou ſeeſt what almes déedes meaneth, and wherfore it ſerueth. He that ſeeketh wyth hys almes, more then to be mercifull, to be a neighbour, to ſuccour his brothers néede, to do his duety to his Brother, to gyue hys Brother that hee oweth hym, the ſame is blinde, and ſéeth not

what

what it is to be a Christian man, and to haue fellowshyp in Christes blood. As pertaynyng to good workes, vnderstand that all workes are good which are done within the Law of God, in faith, and with thanks gyuing to God, and vnderstande that thou in doing them pleasest God, whatsoeuer thou dost within the Law of God, as when thou makest water. And trust me, yf eyther wynde or water were stopped, thou shouldest feele what a precious thing it were to doo eyther of bothe, and what thankes ought to be gyuen therefore

Moreouer put no difference betweene workes, but what soeuer commeth into thy hands that doo, as time, place, and occasion serueth, and as God hath put thee in degree, high or lowe. For as touching to please God, there is no worke better then another God loketh not first on thy worke as the world doth, as though the beautifulnes of the worke pleased him, as it doth the world, or as though he hadde neede of them, but God loketh first on

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thy hart, what faith thou hast to hys wordes, howe thou dost beleeue him, trustest him, and how thou louest him for his mercie that hee hath shewed thee, he loketh with what heart thou worckest, and not what thou worckest, howe thou dost accept the degree that he hath put thee in, and not of what degree thou art. Whether thou bee an Apostle or a shoemaker. Sette thys example before thine eyes. Thou art a kytchin Page, and washest thy Maisters dyshes, an other is an Apostle and preacheth the worde of God. Of thys Apostle hearken what Paule sayth.

1,Cor,9,16 17, If I preache I haue naught to reioyce in, for necessity is put vnto me, (as who should say) God hath made me so. Woe is vnto mee if I preache not. If I doo it vvyllingly (sayth hee) then haue I my reward, that is, then am I sure that Gods spyrite is in mé, and that I am elect to eternall lyfe. If I doo it agaynst my wyll, an office is committed vnto me, that is,

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if I doo it not of loue to God, but to gette a lyuing thereby, and for a worldlye purpose, and had rather lyue otherwyse, then doo I that office which GOD hath putte mée in, and yet please I not GOD my selfe.

Note nowe, if thys Apostle preach not, as many doo not, which not onely make themselues Apostles, but also compell men to take them for greater then Apostles, yea for greater then Christ himselfe, then woe is vnto him that is, his damnation is iust. If hee preache and his hart not right, yet ministreth he that Office that GOD hath putte hym in, and they that haue the spyrite of God, heare the voyce of GOD, yea though he doo speake in an Asse.

Moreouer, how soeuer he preacheth, hée hath not to reioyce in that he preacheth, but if hée preache willinglye, with a true hart and of conscience to God, then hath he hys rewarde, that is, then feeleth he the earnest of eter-

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nall life, and the working of the spyrit of God in him. And as he feeleth Gods goodnes and mercy, so be thou sure hee feeleth his owne infirmity, weakenes, and vnworthynes, and mourneth and acknowledgeth hys sinne, in that the hart wyll not aryse to woorke with that full lust and loue, that is in Christ our Lord. And neuertheleffe is yet at peace with God, thorowe fayth and trust in Christ Jesus. For the earnest of the spyrit that worketh in him, testifieth and beareth witnes vnto his heart, that God hath chosen hym, and that hys grace shall suffice him, which grace is nowe not Idle in him. In hys workes putteth he no trust. Now thou that ministrest in the Kitchin, and art but a Kytchin page, receiuest al things of the hand of God, knowest that God hath put thee in that office, submittest thy selfe to hys wyll, and seruest thy maister, not as a man, but as Christe himselfe, with a pure hart, according as Paule teacheth vs, puttest thy trust in God, and with him seekest thy rewarde. Moreouer there is not a good

deede

dede done, but thy hart reioyceth ther in, yea and when thou heareſt that the word of God is preached by this Apoſtle, and ſeeſt the people turne to God, thou doſt conſent vnto the dede, thine hart breaketh out in ioy, ſpringeth and leapeth in thy breſt, that God is honored. And in thine hart dooſt the ſame that, that Apoſtle, and perhaps with a greater delectation, and a more feruent ſpirite. Nowe he that receiueth a Prophet in the name of a prophet, ſhall receiue the reward of a prophet, that is, he that conſenteth to the dede of a prophet, and maintaineth it, the ſame hath the ſame ſpirit, and earneſt of euerlaſting life, which the Prophet hath, and is elect as the prophet is. Math, 10, 44

Nowe, if thou compare deede to dede, there is difference betweene waſhing of dyſhes, and preaching of the word of God, but as touching to pleaſe God, none at all: for neyther that nor thys pleaſeth, but as far forth as God hath choſen a man, hath put hys ſpirite in him, and purified hys hart by fayth and truſt in Chriſt. Let

euery man therefore waite on the office wherein Chriſt hath put him, and therein ſerue his brethren. If he be of lowe degree, let him patiently therein abide, till God promote him, and exalt him higher. Let Kinges and head officers ſeeke Chriſt in theyr offices, and miniſter peace and quietnes vnto the brethren, punith ſinne, and that wyth mercy, euen with the ſame ſorowe and greefe of minde, as they would cut of a finger, or ioynt, a legge, or arme of theyr owne body, if there were ſuch diſeaſe in them, that either they muſt be cut off, or els all the body muſt periſh.

Let euery manne, of whatſoeuer craft or occupation he be of, whether Brwer, Baker, Taylor, Victualer, Marchaunt or Huſbandman, referre his craft and occupation to ỹ common wealth, and ſerue his brethren as hee would do Chriſt himſelfe. Let hym buy and ſell truely, and not ſette dyce on hys brethren, and ſo ſheweth hee mercie, and hys occupation pleaſeth God. And when thou receiueſt mo-

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ney or ware for thy labour, thou receiuest thy duety, for wherin soeuer thou ministrest to thy brethren, thy brethren are detters to gyue thee wherewyth to maintaine thy selfe, and thy housholde. And let your superfluities succour the poore, of which sort, shall euer be some in all Townes, Citties, and villages, and that I suppose the greatest number.

Remember that we are members of one body, and ought to minister one to another mercifully. And remember that whatsoeuer we haue, it is gyuen vs of God to bestowe it on our Brethren. Let him that eateth, eate and gyue God thankes, onely let not thy meate pull thine heart from GOD. and let him that drinketh do likewise. Let him that hath a wyfe, gyue God thankes for hys liberty, onely let not thy wyfe withdrawe thy heart from God, and then pleasest thou God, and hast the word of God for thee. And in all thinges looke on ỹ word of God, and therin put thy trust, & not in a visure, in a disguised garment, and a cut shoe.

Seeke the woꝛd of God in all things and without the woꝛd of God, doo nothing, though it appeare neuer ſo glorious, whatſoeuer is doone without the woꝛd of God, that count Idolatry. The kingdome of heauen is within
Luk, 17, 21, vs, wonder therefoꝛe at no monſtrous ſhape, noꝛ at anie outward thing without the woꝛd, foꝛ the woꝛd was neuer drawne from God, but with an outwarde ſhewe, and gloꝛious appearaunce, and ſhyning of hypocriſie, and of faigned, and diſcured faſting, praying, watching, ſinging, offering, ſacrificing, halowing of ſuperſtitious ceremonies, and monſtrous diſguiſing.

Take this foꝛ an example. John Baptiſt which hadde teſtimonie of Chriſt, and of the Goſpell, that there neuer roſe a greater among the childꝛen of women, wyth hys faſting, watching, praying, rayment, and ſtrayte lyuing, deceaued the Iewes, & brought them in doubt, whether John were very Chriſt oꝛ not, and yet no Scripture noꝛ myracle teſtifying it, ſo great lie the blinde nature of man, looketh

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on the outward shyning of woorks, and regardeth not the inward word which doth speake to the hart. When they sent to John, asking hym whether hee were Christ, he denyed it, when they asked him what he was, and what he sayd of himselfe, he annswered not, I am he that watcheth, prayeth, drinketh no wyne, nor strong drinke, eateth neither fishe nor flesshe, but liue with wylde honie, and Locustes, and weare a Coate of Camelles heare, and a gyrdle of a skynne: but sayde, I am the voyce of a cryer. My voice onelie pertayneth to you, these outwarde thinges which ye wonder at, pertaine to my selfe onely, to the taming of my body. To you am I a voyce onely, and that which I preach. My preaching if it be receiued into a penitent or repenting hart) shall teathe you howe to liue and please God, according as God shall shedde out his grace on euerye man.

John preached repentaunce, saying: Prepare the way of the Lord, & make his pathes straight. The Lords way is

repentaunce, and not hypocriſie of mans imagination, or inuention. It is not poſſible that the Lorde Chriſte ſhould come to a man, except he know himſelfe and hys ſinne: and truely repent.

Make hys pathes ſtraite: the pathes are the Lawe, if thou vnderſtand aright as God hath giuen it. Chriſte
Math, 17, 11 ſayth, Helyas ſhall firſt come, that is, ſhall come before Chriſt, and reſtore all thinges, (meaning John Baptiſt) John Baptiſt dyd reſtore the Lawe and the Scripture vnto the right vnderſtanding, which the Pharyſes had partelye darkened, and made of none effecte, thorowe theyr owne traditions. For the which Chriſte
Math, 15, 3, doth rebuke them ſaying: Why tranſgreſſe ye the commaundements of God thorow your traditions: and partlye hadde corrupted it thorowe ghoſtes, and falſe interpretations, that no manne coulde vnderſtande it. Wherefore Chriſte rebuketh them ſaying.

Woe

Woe be to you Pharisies, *Hypocrits*, which shutte vppe the kyngdome of heauen before menne: ye enter not your selues, neyther suffer them that come to enter in. Math, 23, 13

And partelye doo beguyle the people, and blynde theyr eyes in disguising themselues, as wee may reade in the same Chapter, howe they made broade and large Phylateries, and dydde all theyr wooркes to bee seene of menne, that the people shoulde wonder at theyr disguisings, and diſsuring of them selues otherwyse then GOD hadde made them. And partlye mocked them wyth hypocrisie of false holinesse, in fasting, prayying, and gyuing of almes. And thys dyd they for lucre to bee in authoritye, to sitte in the consciences of the people, and to be counted as GOD himselfe that the people shoulde truste in theyr holinesse and not in GOD. VVoe bee to you *Scribes* and Phariseis, yee hypocrites, which deuoure wydowes houses, vnder a pretence of long prayer. Math, 23, 14

Counterfaite therfore nothing with out the word of God, when thou vnderstandest that, it shall teache thee all thinges, howe to apply outwarde things, and wherunto to refer them. Beware of thy good intent, good mind, good affection or zeale, as they call it. Peter of a good minde and of a good affection or zeale, did chyde Christ because he sayd, that he must goe to Ierusalem, and there be slayne. But Christ called him Sathan for hys labour, a name that belongeth to the deuill, and sayde that he perceiued not godly things but worldly. Of a good intent, and of a feruent affection to Christ, the sonnes of Zebedee woulde haue had fire to come downe from heauen to consume the Samaritans. But Christ did rebuke them, saying: that they wyst not of what spyrite they were: that is, that they vnderstoode not how they were altogeather worldly, and fleshly minded. Peter did smite Malchus of a good zeale: but Christe condemned his deede. The very Iews of a good intent, and of a good zeale,

Math, 16 22, 23,

Luk, 9, 54,

slue

slue Christ, and did persecute the Apostles, as Paule doth beare them record. I beare them record (sayth he) that they haue a feruent mind to Godward, but not according to knowledge. Rom, 10, 2,

It is another thing, then to dw of a good minde, and to dw of knowledge. Labour for knowledg, that thou maist know Gods wyll, and what he would haue thee to dw. Our minde, intent, and affection, or zeale, are blinde, and all that wee dw of them is damned of God, and for that cause hath GOD made a Testament betweene him and vs, wherein is contained bothe what he would haue vs to dw, and what hée woulde haue vs to aske of him. See therefore that ỹ dw nothing to please God with all, but that he commaundeth, neyther aske any thing of hym but that he hath promised thée. The Iewes also of a good zeale did slay Stephen, because he proued by ỹ scripture, that God doth not dwell in churches or Temples made with handes. Act, 7. The Churches at the beginning were orday-

ordeyned, that the people ſhould thither reſort to heare the worde of God, there preached onely, and not for the vſe that then they were apoynted vnto.

The Temple wherein God wyl be worſhipped, is the heart of man, For God is a ſpyrite (ſayth Chriſte) and wyll bee worshipped in ſpyrite and trueth. That is, when a penitent hart conſenteth vnto the Lawe of God, and wyth a ſtrong fayth longeth for ỹ promiſes of God. So is God honoured on all ſides, in that we count him righteous in all hys Lawes and ordinaunces, and alſo true in all his promiſes. Other worſhipping of God is none, except wee make an Idole of him. It ſhall bee recompenced thee at the ryſing againe of the righteous. Heere alſo (as in the text before) Chriſt putteth vs in minde of our duety, that we be to the poore as Chriſt is vnto vs, and alſo teacheth vs how that we can neuer knowe whether our loue bee right, or whether it ſpring of Chriſt or no, as long as wee are kinde to them onely

Ioh, 4, 24,

Luke, 14, 14

onely which dw as much for vs again. But and we be merciful to the powre, for conscience to God, and of compassion and hart loue, which compassion and loue, springeth of the loue wee haue to God in Christ, for the pure mercy and loue that hee hath shewed on vs: then haue we a sure token, that we are beloued of God, and washed in Christes blode, and elect by Christes deseruing vnto eternall life. The scripture speaketh as a father doth to hys young sonne. Dw this or that, and then wyll I loue thee, and yet the Father loueth his son before, & studieth with all his power and wit to ouercome his childe with loue, and with kindnes to make him dw that, which is comely, honest, and good for himselfe. A kynde father and mother loue theyr children euen when they are euil, ỹ they would shed their owne blod to make thē better, & to bring them into ỹ right way. And a natural child studieth not to obtaine his fathers loue with workes but doth consider w̄ what loue his fathr loueth him, and therefore loueth againe,

is

is gladde to do his fathers wyll, and ſtudyeth to be thankfull.

The ſpyrite of the worlde, perceiueth the thinges of the ſpyrite of God, neyther the wiſedome of the worlde, neyther Philoſophers, nor the ſpyrite of Socrates, of Plato, or of Ariſtotles Ethikes. Though many be not aſhamed to rayle and blaſpheme, ſaying: Howe ſhould he vnderſtand the ſcriptures ſeeing he is no Philoſopher.

Moreouer, they do blaſpheme ſaying: How can he be a Diuine, and and wotteth not what is Subiectum in Theologia? Neuertheleſſe as a man without the ſpirit of Ariſtotle, or Philoſophie, may by the ſpyrit of God vnderſtand the ſcriptures. Euen ſo by the ſpyrit of God vnderſtandeth he that God is to be ſought for in all the Scripture, and in all things, and yet wotteth not what meaneth Subiectū in Theologia, becauſe it is a terme of theyr owne making. If thou ſhouldeſt ſay to him that hath the ſpyrite of God, the loue of God is the kéeping of the commaundements, and to loue a

mans

mans neighbour is to shew mercy, hee would without arguing or disputing, understande howe that of the loue of God, springeth ỳ keeping of the commandements, & of ỳ loue to thy neighbour springeth mercie.

Nowe woulde Aristotle deny suche sayinges, and a dunce woulde make twenty distinctions. If thou wyth John shouldest say, Howe can he that loueth not his neighbour whome hee seeeth, loue God vvhom he seeeth not. Aristotle would quicklie say, Loe a man must first loue his neighbour, and then God, so making that out of the loue of our neighbour, springeth loue to God. But he that feeleth the working of the spyrite of God, and also from what vengeaunce the blood of Christ hath deliuered him, understandeth howe that it is impossible to loue eyther Father, mother, Sister, brother, neyghbour, or his owne selfe aright, except it spring out of the loue to God, and perceiueth that the loue to a mans neighbour, is a signe of the loue to God. As good fruite declareth a

1, Ioh, 4, 20

good

good tree, and that the loue to a mans neighbour, accompanieth and foloweth the loue of God, as heate accompanieth and foloweth fire. Likewyse, when the Scripture sayth, Christ shall reward euery man at the resurrection or rysing againe, according to hys deedes.

The spyrite of Aristotles Ethikes would say: Lee with the multitude of good workes maist thou, and must thou obtayne euerlasting life, and also a place in heauen. Hye or lowe, according as thou haste many or fewe good workes, and yet wotteth not what a good worke meaneth as Christ speaketh of good workes, as he that seeth not the heart, but outwarde things onely. But he that hath Gods spyrite vnderstandeth it, hee feeleth that good workes are nothing but fruites of loue, compassion, mercifulnes, and tendernes of heart, which a Christian hath to his neighbour, and that loue springeth of that loue which he hath to GOD, and to hys wyll and commaundements, and vnderstandeth

deth also that the loue which man hath to God, springeth of the infinite loue and bottomlesse mercy which GOD in Christ shewed first to vs, as Iohn sayeth in the Epystle and Chapter before rehearsed.

In this (sayth hee) appeareth the loue of God to vs warde, because that God sent his onely begotten sonne in to the world, that we might liue thorowe him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make the argument for our sinnes. In conclusion, a Christian manne feeleth that vnspeakeable loue and mercy, which GOD hath to vs, and that spyrite which worketh all thinges that are wrought according to the wyll of God and that loue wherwith we loue God, and that loue which wee haue to our neyghbour, and that mercye, and compassion which wee shewe on him, and also that eternall lyfe which is layd in store for vs in Christ, are altogether the gyfte of GOD thorowe Chri-

1, Ioh. 4, 9, 10,

Chriſtes purchaſing.

If the Scripture ſayde alwayes, Chriſt ſhall rewarde thée accoꝛding to thy fayth, oꝛ accoꝛding to thy hope and truſt thou haſt in God, and thy neighbour, ſo were it true alſo as thou ſeeſt.

1. Pet. 1, 9. 1. Pet. 1. 9. Receiuing the endeoꝛ reward your fayth, the health oꝛ ſaluation of your ſoules. But the ſpyꝛituall thinges can not be knowne, ſaue by theyꝛ woꝛkes, as a Tꝛée cannot be knowne but by her fruite, how coulde I knowe that I loued my neighboure, if occaſion to ſhewe mercy vnto hym were not gyuen me? Howe ſhoulde I know that I loued God, if I neuer ſuffered foꝛ his ſake? Howe ſhould I knowe that God loued me, if there were no infirmity, temptation, perill, and ieoperdy, whence God ſhoulde deliuer me.

Luk. 18, 19 There is no manne that foꝛſaketh houſe, oꝛ father, oꝛ mother, oꝛ bꝛethꝛen oꝛ ſiſters, oꝛ wyfe oꝛ Childꝛen, foꝛ the kingdome of heauens ſake, which ſhall not receiue much moꝛe in thys woꝛld, and in the woꝛld to come, life euerlaſting.

lasting.

Heere thou seest that a Christian man in all his workes hath respect to nothing, but vnto the glory of God only, and to the maintayning of the truth of God, and doth leaue al other things vndone of loue to the glory and honor of God onelie, as Christ teacheth vs in hys prayer. Moreouer when he sayth, he shall receiue much more in thys worlde, of a trueth he hath receyued much more already. For except he had felt the infinite mercy, goodnes, loue, and kindnes of God, and the felowship of the blud of Christ, and the comforte of the spyrite of Christ in his heart, hee could neuer haue forsaken any thinge for Gods sake.

Notwithstanding, (as our Sauiour Christ by the Euangelist Mark, sayth, Who soeuer for Christes sake, and the Gospels, forsaketh house, Brethren, or sisters, &c. he shall receiue an hundred folde houses, brethren &c, that is spiritually, for Christ shall bee all thinges vnto thee. The Aungells, all Christians, and whosoeuer doth the

Mar, 10, 29, 30

wyll of the father, shall be father, mother, sister, and brother vnto thée, and all theyres shall be thyne. And God shall take the care of thée, and minister all thinges vnto thée, as long as thou sékest hys honour onely. Moreouer, if thou wert Lorde ouer all the world, yea of ten worldes, before thou knowest God, yet was not thine appetite quenched, for thou wouldest thyrst for more.

But if thou séke his honor onelie, then shalt he slake thy thirst, and thou shalt haue all that thou desirest, and shalt be content: yea, if thou dwel among infidels, and among the moste cruell nations of the world, yet shall he be a father vnto thée, and shall defende thee, as he dyd Abraham, Isaac, and Jacob, and all saintes of whose lyues thou readest in the Scriptures. For all that are paste and gone before are but examples to strengthen our fayth, and trust in the word of God. It is the same God, and hath sworne to vs all, that he sware vnto them,

and

and is as true as euer he was, & there fore cannot but fulfill hys promises to vs, as well as he did vnto them, if wee beleeue as they did.

The houre shall come, when all they that are in the graues shall heare hys voyce, (that is to say) Christes voyce, and shall come forth, they that haue doone vvell, to the resurrection of life, and they that haue doone euil, into the resurrection of damnation. Iohn, 5, 29

Thys and all such tertes, declare what followeth good workes, and that our deedes shall testifie wyth vs or against vs at that day, and putteth vs in remembrance to be diligent and feruent in doing good.

Heere by thou mayst not vnderstand that we obtayne the fauour of God, and the inheritaunce of lyfe thorowe the merits of good workes, as hyrelings their wages. For then shouldest thou robbe Christ, of whose fulnesse we haue receiued grace for grace. Ioh. 1, 16, That is Gods fauour was so full in Christe, that for hys sake, he gyueth vs hys fauour, as Paule also dooth

affyrme in his Epistle written to the
Eph,1,6, Ephesians. He loued vs in hys belo-
ued, by whom we haue redemption
thorow his blood, and forgiuenes of
our sinnes.

The forgiuenes of sinnes then, is
our redemption in Christ, and not the
rewarde of workes. In whom (sayth
he) he chose vs before the beginning
of the world, that is, long before wee
Ioh,1,12, dyd good workes. Thorowe fayth in
Christ are we also the sonnes of God.
In that they beleeued on hys name, he
gaue them power to be the sonnes of
Luk,20,3, God. God with all his fulnes and ri-
ches dwelleth in Christ, and out of
Christ must we fetch all things. And
1,Ioh,3,1, he that beleeueth on the sonne, hath
eternall lyfe. And he that beleeueth
Iohn,3,36 not, shall see no life, but the wrath of
God abydeth vpon him. Heere thou
seest, that the wrath and vengaunce of
of God possesseth euery man till sayth
come. Fayth and trust in Christ expel
leth the wrath of God, and bringeth
fauour, the spyrit, power to do good,
and euerlasting life.

More-

Moreouer, vntill Chriſt haue gyuen
the light, thou knowest not wherein
ſtandeth the goodnes of thy workes, and
till his ſpyrit hath loſed thyne heart,
thou canſt not cõſent vnto good workes.
All that is good in vs, both wyll and
workes, commeth of the fauor of God,
thorowe Chriſt, to whom be laude and
prayſe for euer. Amen.

If any man wyll doo hys wyll (hée meaneth the wyl of the father) he shal know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe. Thys text meaneth not that any man of hys owne ſtrength, power, and frée will (as they call it) can doo the wyll of God, before he haue receiued the ſpyrite and ſtrength of Chriſte thorowe fayth. But héere is meant that which is ſpoken in the thyrde of Ioh. 7, 17. John, when Nichodemus meruayled howe it were poſſible, that a manne ſhould be borne againe. Chriſt did anſwere: that which is borne of the flesh is flesh, and that which is borne of the ſpyrit is ſpirit. As who ſhoulde ſay: he that hath the ſpyrite thorowe

fayth, and is borne agayne and made a newe in Chriſt, doth vnderſtande the thinges of the ſpyrite, and what he that is ſpyrituall meaneth. But hee that is fleſhe, and as (Paule ſayth in his firſt Epiſtle to the Corinthians,
1, Cor, 2, 14, a naturall man, and ledde of hys blind reaſon onely, can neuer aſcende to the capacitie of the ſpyrite, and he gyueth an example ſaying: The wynd bloweth where it liſteth, and thou heareſt hys voyce, and wotteth not whence it commeth, nor whether it vvill. So is euery man that is borne of the ſpyrite, he that ſpeaketh of the ſpyrite can neuer bee vnderſtode of the naturall man which is but fleſh, and ſauoureth no more but things of the fleſh. So heere meaneth Chriſt, if any man haue the ſpyrite, and conſenteth vnto the wyll of God, this ſame at once wotteth what I meane.

Ioh, 13, 17, If yee vnderſtande theſe thinges, happy are ye if ye doo them. A Chriſtian mans heart is wyth the wyll of God, with the Lawe and commaundements

dements of GOD, and hungreth and thirsteth after strength to fulfill them, and mourneth day and nyght desiring God according to his promises for to gyue him power to fulfill the wyll of God, wyth loue and lust, then testifieth hys deede that he is blessed, and that the spyrite which blesseth vs in Christ, is in him, and ministreth such strength.

The outward déedes testifieth what is within vs. The deeds which I doo, testifie of me sayth Christ, and hereby shall al men know that ye are my disciples, if ye loue one another. And he that hath my commaundements and keepeth them, the same is it that loueth me. Ioh,5,36. Ioh,13,35.

And agayne, he that loueth me keepeth my commaundements, and he that loueth me not, keepeth not my commaundements. The outwarde deede testifying of the inwarde heart. And if yee shall keepe my commaundements, ye shal continue in my loue, as I keepe my fathers commaundements and continue in hys loue. Ioh,14,21. Ioh,18,10.

That

That is, as ye ſée the loue that I haue to my father, in that I keepe his commaundements, ſo ſhall ye ſée the loue that ye haue to me, if ye kéepe my commaundements. Thou maiſt not thinke that our déedes bleſſe vs firſt, and that we preuent God, & his grace in Chriſt, as though we in pure naturall giftes, and being as we were borne in Adam, loked on the Lawe of God, and of our owne ſtrength fulfilled it, and ſo became righteous, and thē with that righteouſnes obtayned the fauour of God. As Philoſophers wryte of righteouſnes, and as the righteouſnes of the temporall Lawe is, where the Lawe is ſatiſfyed wyth the hypocriſie of the outward déede. For contrary to that may we reade in the Goſpell after Iohn. Ye haue not choſen mee (ſayth Chriſt) but I haue choſen you, that you bring forth fruite, and that your fruite remayne: and in the ſame Chapter, I am the vine, and ye are the braunches, and without me can ye do nothing. Therefore it goeth ſo with vs. In Adam are wee all (as it were)

Ioh, 15, 16,

Ioh, 15, 5,

wylde

wylde Crabtrees, of which God doth chose whom he wyll, and plucketh them out of Adam, and planteth them in the Garden of hys mercy, and stocketh them, and graffeth the spyrite of Christ in them, which bringeth forth the fruite of the wyll of God, which fruite testifieth, that God hath blessed vs in Christ.

Note thys also, that as long as wee lyue, we are partly carnall, and fleshlie, notwithstanding that wee are in Christ, and though it be not imputed vnto vs for Christes sake, for there abydeth and remayneth in vs yet of the olde Adam, as it were the stocke of the Crabtree, and euer among, when occasion is giuen him, shooteth forth hys braunches and leaues, budde, blosome, and fruite. Against whom we must fight and subdue him, and chaunge all hys nature by little and little, wyth prayer, fasting, watching, with vertuous meditation and holy workes, vntill we be altogether spyrite. The kingdome of heauen (sayth Christ) is like vnto a Leuen which a woman taketh Math. 13.33

keth and hydeth in three peckes of meale till all be leuened. The Leuen is the ſpyrite, and we be the meale, which muſt be ſeaſoned with the ſpyrite a little and a little, tyll wee bee throughout ſpyrituall.

Rom,2,6, Which ſhall reward euery man according to his deedes. that is, according as the dædes are, ſo ſhall euery mans reward be, the dædes declare what we are, as the fruite the Tree, according to the fruite ſhall the Tree be prayſed. The rewarde is gyuen of the trueth and mercy of God, and by the deſeruing and merite of Chriſte. Whoſoeuer repenteth, beleeueth the Goſpel, and putteth his truſt in Chriſtes merits, the ſame is heyre wyth Chriſt of eternall lyfe, for aſſuraunce whereof, the ſpyrite of God is powred into his hart as an earneſt, which looſeth him from the bonds of Sathan, and gyueth him luſt and ſtrength euery day more and more, according as hæ is dilligent to aſke of God for Chriſtes ſake. And eternall life followeth good lyuing.

I suppose (sayth S. Paul) that the afflictions of thys world are not worthy of the glory which shall be shewed on vs, that is to say, that which we here suffer, can neuer deserue that reward which there shall bee gyuen vs. Rom,8, 18,

Moreouer, if the reward should depende and hang of workes, no manne should be saued, for as much as our best deedes compared to the Lawe are damnable sinne.

By the deedes of the Lawe is no flesh iustified. The Lawe iustifieth not, but vttereth the sinne onely, and compelleth and dryueth the penitent or repenting sinner, to flée vnto the sanctuary of mercie in the bloode of Christ. Also repent we neuer so much, be we neuer so well wylling vnto the Lawe of God, yet are wee so weake and the snares and occasions so innumerable, that we fall dayly and hourelie. So that we coulde not but dispayre, if the reward hanged on the workes. Who soeuer aserybeth eternall lyfe, vnto the deseruing and merit of workes, must fall into one Rom,3, 20,

of

of two inconueniences. Eyther muſt he be a blind Phareſey, not ſéeing that the law is ſpirituall, and he carnall, and loke and reioyce in the outwarde ſhyning of his déedes, deſpyſing the weake, and in reſpect of them iuſtifie himſelfe. Or els (if he ſée howe that the Lawe is ſpyrituall, and he neuer able to aſcende vnto that which it requyreth) he muſt néedes diſpayre. Let euery Chriſtian man therefore reioice in Chriſt our hope, truſt, and righteouſnes, in whom we are loued, choſen, and accepted vnto the inheritaunce of eternall life, neyther preſuming in our perfectnes, nor diſpayring in our weakenes.

The perfecter a man is, the clearer is his ſight, and ſéeth a thouſand thinges which diſpleaſe him, and alſo perfectnes that cannot bee obtayned in thys life. And therefore deſireth to bée with Chriſt, where is no more ſinne. Let him that is weake, and cannot do that he would fayne do, not diſpayre, but turne to him that is ſtrong, and hath promiſed to gyue ſtrength to all that

that aſke him in Chriſtes name, and complayne to God, and deſyre him to fulfill his promiſes, and to God commit himſelfe. And he ſhall of his mercie and trueth ſtrengthen him, & make him feele with what loue he is loued for Chriſtes ſake, though hee be neuer ſo weake.

They are not righteous before God vvhich heare the law, but they vvhich doo the Lawe ſhall be iuſtified. Thys text is playner then that it needeth to be expounded. In the Chapter before Paule prooueth, that the natural lawe holpe not the Gentiles. For the Law of God was written in the heartes of the Gentiles (as it appeared by the Lawes, ſtatuts, and ordinaunces, which they made in theyr Citties, yet kept they them not.) The great keepe the ſmall vnder for theyr owne profitte, with the violence of the Lawe. Euery man prayſeth thee lawe, as farre forth as it is profitable and pleaſaunt vnto himſelfe, but when hys owne appetites ſhould be refrayned, then grudgeth againſt the lawe. Rom, 2, 13 Rom, 1, 21

Ther-

Therefore Auguſtine in his Booke De ſpiritu et litera ad Marcellinũ, is of thys minde, that the doers of the Lawe are iuſtified, but yet in ſuch ſort that righteouſnes goeth before the good workes which the ſaints do. For they are firſt iuſt before they doo iuſte workes.

But becauſe hee ſeeth that thys woorde of iuſtifying is in the Future tence, and by that meanes is ſignifyed, that men ſhall not be iuſtified, vnleſſe they firſt haue good workes, therefore (he addeth,) that to be iuſtified in this place, is not firſt to receiue righteouſnes, but to be counted righteous) ſo that the ſence is, they ſhall be counted for righteous, which ſhall bee doers of the Lawe, but they ought firſt by fayth to haue receiued righteouſneſſe, whereby they were made iuſte: but [illegible]warde they ſhall bee made knowen by the effectes, and as they were before iuſt, ſo nowe ſhall they be counted for iuſt.

And the lyke kinde of ſpeeche (ſayth hee) is in this ſentence, when we pray,

Thy

Thy name be ſanctified, where wee deſire not that the name of GOD ſhould be made holye, as though beſore it were not holy, but we deſyre that it may be of men counted holye, thys is the expoſition of Auguſtine. Moreouer, the Apoſtle doth proue that no knowledge dooth helpe the Gentiles. For though they were learned men, (as the Phyloſophers) came to the knowledge of GOD, by the creatures of the worlde, yet hadde they no power to worſhip God.

In thys ſecond Chapter, prooueth hee that the Iewes (though they had the Law wrytten) yet it holpe them not: they coulde not keepe it, but were Idolaters, and were alſo murtherers, adulterers, and what ſoeuer the Lawe did forbidde. He concludeth therefore, that the Iewe is as well damned as the Gentile. Rom. 2. 17, 18, 19, 20,

If learning of the Lawe onelie myghte haue iuſtifyed, then hadde the Iewes beene righteous: but it requyreth that a manne doo the Law,

if

if he will be righteous, which becauſe the Iewe did not, he is no leſſe damned then the Gentile. The publiſhing and declaring of the Lawe doth but vtter a mans ſinne, and gyueth neither ſtrength nor helpe to fulfill the Lawe. The Lawe kylleth thy conſcience, and giueth thee no luſt to fulfill the Law. Fayth in Chriſt gyueth luſt and power, to do the Law. Now it is true that he which doth the lawe is righteous, but that doth no man ſaue he that beléeueth, and putteth his truſt in Chriſt.

1, Cor, 3, 14, If any mans worke that he hath buylded vpon, abyde, he ſhall receiue a reward. The circumſtaunce of the ſame Chapter, that is to wytte, that which goeth before, and that which followeth, declareth plainely what is meant. Paule talketh of learning, doctrine, or preathing. He ſayth that he himſelfe hath layde the foundation, which is Ieſus Chriſt. And that no man can lay any other. He exhorteth therefore euery manne to take héede what he buildeth vpon, and borroweth

a

a ſimilitude of the Goldſmith which tryeth hys mettals with fire, ſaying that the fyre (that is) the iudgement of the ſcripture, ſhall try euery mans worke, that is, euery mans preaching and doctrine. If any man build vppon the foundation layd by Paul, I meane Jeſus Chriſt, gold, ſiluer, or precious ſtone, which are all one thing, and ſignifie true doctrine, which when it is examined, the Scripture alloweth, then ſhall he haue his reward, that is, he ſhall be ſure that hys learning is of God, and that Gods ſpyrit is in hym, and that he ſhall haue the reward that Chriſt purchaſed for him. On the other ſide, if any man buylde thereon Timber, Hay, or ſtubble, which are all one, and ſignifie doctrine of mans imagination, tradition, and fantaſye, which ſtande not with Chriſte when they are examined, and iudged by the Scripture, he ſhall ſuffer damage, but ſhall be ſaued himſelfe, yet as it were thorowe fyre, that is, it ſhall be paynfull vnto him, that he hath loſt his labour, and to ſee his building periſh.

G. Not-

Notwithſtanding, if he repent and em
brace the trueth of Chriſt, he ſhall ob-
tayne mercy and be ſaued.

But if Paul were nowe aliue, and
would defende his owne learning, he
ſhould be tryed thorowe fyre of ỹ iudg-
ment of the ſcripture, (for that lighte
men nowe do vtterly refuſe) but by
the Popes Lawe, by fyre of Fagots.

2. Cor. 5. 10. We muſt all appeare before the iudg
ment ſeate of Chriſt, for to receiue
euery man according to the deedes of
his body, as thy deedes teſtifie of thee
ſo ſhall thy reward be. If thy dedes
be euill, then the wrath of God is vp-
on thee, and thy hart is euill, and ſo
ſhall thy reward be if thou repent not,
feare therefore and cry to God for
grace, that thou maieſt loue his lawes.
And when thou loueſt then ceaſe not
till thou haue obtayned power of God
to fulfill them: ſo ſhalt thou be ſure
that a good reward ſhall follow, which
rewarde, not the dedes, but Chriſte
haue purchaſed for thee, whoſe purcha-
ſing alſo is that luſt which thou haſt to
Gods law, and that might wherewith

thou

thou fulfillest them. Remember also ỹ a reward is rather called ỹ which is giuen frēely, then ỹ which is deserued. That which is deserued is called, if ỹ wilt giue him his right name, hire or wages, a reward is giuen frēely to prouoke vnto loue, & to make friendes.

Remember that whatsoeuer good thing any man doth, that shall he receiue of the Lord. Remembring that ye shal receiue of the Lord the reward of inheritāce. These two texts are exceeding plaine, Paul meaneth as Peter dooth, that seruauntes shoulde obey their masters, with all their hearts, and with good will, though they were neuer so euill. Yea he will that all that are vnder power obey, euen of heart and conscience to God, because God will haue it so, be the rulers neuer so wicked. The children must obey their father & mother be they neuer so cruel or vnkind, likewise the wife, her husband, the seruant his master, the subiects and commons their Lord & king. Why? For ye serue the Lord (sayeth he) in the thirde to the Collossians.

Ephe.6,8.

Col,3,24.

1.Pet.2.18.

Col.3.24.

Rom.14.4.

1,Cor,6,20, 1,Pet,1,23

VVe are Chriſtes and Chriſt hath bought vs. Chriſt is our Lord, and we hys poſſeſſion, and his alſo is the commaundement. Nowe ought not the cruelnes and churliſhnes of Father, of Mother, of Huſband, Maiſter, Lord or King, cauſe vs to hate the commandement of our ſo kind a Lorde Chriſt, which ſpared not his blode for our ſakes, which alſo hath purchaſed for vs with his blood, the reward of eternall life, which life ſhall followe the patience of good lyuing, and wherunto our good deedes do teſtifie that we are choſen. Furthermore, we are ſo carnall, that if the Rulers be good, we cannot know whether we kéepe the commandement, for the loue that we haue to Chriſt or no.

But and if thou canſt finde in thy heart to do good vnto him that rewarderh thee euill againe, then art thou ſure that the ſame ſpyrite is in thee, that is in Chriſt. And it followeth. Col,3,25, He that hath doone wrong, ſhall receyue for the wronge that hee hath doone. That is, God ſhall auenge thee

thee aboundantly, which ſeeth what wrong is done vnto thée, and yet ſuffereth it for a time, that thou mightest fele thy patience, and the working of hys ſpyrit in thee, and be made perfect Therefore ſée that thou once deſire not vengeaunce, but referre all vengeance to God, as Chriſt did, Which (ſayth Peter) when he was reuiled, reuiled not againe, neither threatned when he ſuffered. &c.

Vnto ſuch obedience, vnto ſuch patience, vnto ſuch a pure hart, and vnto ſuch feeling, is Pauls meaning to bring all men, and not vnto the vayne diſputing of them that aſcribe ſo high a place in heauen to theyr péelde merits, which as they féele not the working of Gods ſpyrit, ſo obey they no man. If the King do vnto them but right, they wyll interdict the whole Realme, curſe, excommunicate, & ſende downe far beneath Hell, as they haue brought the people out of theyr wyts, and made them madde to beléeue.

Thy prayers and almes are come vp into remẽbraunce in the preſence of Act. 10, 4

of God. That is, God forgetteth thée not, though he come not at the firſt calling, he loketh on and beholdeth thine almes, Prayer commeth from the heart. God loketh firſt on the hart and then on the deede. So God firſt looked on Abel, and then on his offering. If the heart be vnpure, the déede verily pleaſeth not, as thou ſéeſt in Cayne. Marke the order. In the beginning of the Chapter thou readeſt that there was a certaine man named Cornelius, which feared God, gaue much almes, and prayed God alway. He feared God, that is, hée trembled, and quaked to breake the commaundementes of God. Then prayed he alway. Prayer is the fruit, effect, déede, or acte of faith, and is nothing but the longing of the heart, for thoſe things which a man lacketh, and which God hath promiſed to giue him. Hee doth alſo almes, almes is the fruite, effect, or déede of compaſſion and pittie which we haue to our neighbour. Oh glorious and right is that faith which ſo truſteth God, and

Gene.4.4.

beléeueth his promises, that she feareth to breake the commandementes and is also mercifull vnto her neighbour. This is that faith whereof thou readest, namely in Peter Paul, & Iohn, that wee are thereby both iustifyed and saued: and whosoeuer imagineth any other faith deceyueth himselfe, and is a vayne disputer, and a brauler about wordes, and hath no féeling in his heart.

Though thou consent vnto the lawe, that it is good, righteous, & holy, sorowest and repẽtest, because thou hast broken it, mournest because thou hast no strength to fulfill it: yet art thou not thereby at one with God. Yea thou shouldest shortly dispaire & blaspheme God if the promises of forgiuenes, and of helpe were not there by, and faith in thy hart to beléeue them, faith therfore setteth thée at one with God.

Faith prayeth alway, for she hath alway her infirmities, and weakenesses before her eyes, and also Gods promises for which she alway lõgeth, & in all places, but blind vnbeliefe prayeth not

alway, nor in all places, but in the Church onely, and ȳ in ſuch a Church, wher it is not lawfull to preach Gods promiſes, neyther teach men to truſt therein.

Fayth when ſhee prayeth, ſetteth not her good deedes before her, ſaying: Lord for my good dēedes, dō thys or that: nor bargayneth with God, ſaying: Lord graunt me this, or dō thys or that, and I wyll dō thys or that for thee, as mumble ſo much dayly, goe ſo farre, or faſt this or that faſt, enter in to this religion or that, with ſuch other points of infidelity, yea rather Idolatry. But ſhe ſetteth her infirmities, and her lack before her face, and Gods promiſes, ſaying: Lord for thy mercy and trueth, which thou haſt ſworne, be mercifull vnto me, and plucke me out of thys pryſon, and out of this hell, and looſe the bandes of Sathan, & giue me power to glorifie thy name. Fayth therefore iuſtifieth in the hart and before God, and dēedes iuſtifie outwardlie before the worlde, that is, teſtifie onelie before men, what we are inwardly

wardly before God.

Who soeuer looketh in the perfect Law of liberty, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) he shall be happy in his deede. The Lawe of liberty, that is, which requyreth a free hart, (if thou fulfill it) declareth a free hart, loosed from the bands of sathan. The preaching of the Lawe maketh no man free, but byndeth. For it is the key that byndeth all consciences vnto eternall damnation when it is preached. As the promises or Gospell, is the key that loseth al consciences, that repent when they are bounde thorowe preaching of the Law, he shall be happy in his deede, that is, by hys deedes shall be knowe that he is happy, and blessed of God, which hath gyuen him a good hart, and power to fulfill the Lawe. By hearing the Lawe, thou shalt not know that thou art blessed, but if thou dw it, it declareth thou art happy and blessed. Iam, 1, 25.

VVas not Abraham iustified of hys deedes when hee offered his son Isaac Iam, 2, 21,

vpon

vpon the Altar, his déede iuſtifyed him beforе the worlde, that is, it declared and vttered the faith, which both iuſtifyeth him beforе God, and wrought that wonderfull worke as Iames alſo affirmeth.

Iames 2.25. Was not Rachab the harlot iuſtifyed when she receiued the meſſengers, & ſent them out another way? that is likewiſe outwardly, but beforе god ſhe was iuſtified by faith, which wrought that outward déede, as thou maieſt ſée Ioſuah 2. Ioſu. 2. She had heard what God had doone in Egypt, in the red ſea, in the deſert, & vnto the two kings of the Amorreans, Sehon, & Ogge. And ſhe confeſſed ſaying: Your Lord God, he is God in heauen aboue, & in earth beneath. She alſo beléeued, that God as he had promiſed the children of Iſrael, would giue them the lande wherein ſhe dwelt, and did conſent thereunto, ſubmitted her ſelfe to the will of God, and holpe God (almuch as in her was) and ſaued his ſpies and meſſengers. The other feared that which ſhe beléeued, but reſiſted God with all their might,

might, & had no power to submit them
selues vnto the will of God. And ther-
fore perished they: And she was saued Heb.11.31.
and that through faith, as we reade,
Heb.11.31. Where thou mayst see howe
the holy fathers were saued through
faith, and how faith wrought in them,
faith is the gwdnesse of all the deedes
that are done within the law of God,
and maketh them good and glorious,
seeme they neuer so vile, & vnbeliefe
maketh them damnable, seeme they
neuer so glorious. But now as pertai-
ning to ỹ which Iames in ỹ same chap-
ter sayeth. What auaileth it though a
man say that he hath faith, if he haue
no deedes? Can faith saue him? And
againe, fayth without deedes, is deade
in it selfe, and the deuils beleeue and
tremble. And as the bodie without
the spirit is dead, euen so fayth with-
out deedes is deade. It is manifest
and playne that hee meaneth not of
the fayth whereof Peter and *Paule*
did speake in their Epistles, Iohn
in his Gospell, and first Epistle, and
Christ in the Gospell when he sayth,

thy

thy fayth hath made thee ſafe, be it to thee according to thy fayth, or great is thy fayth, and ſo forth. And of which Iames himſelfe ſpeaketh in the firſt Chapter, ſaying: Of his owne wyll begotte he vs, wyth the word of life, that is in beleeuing ỹ promiſes where in is life, are we made the ſonnes of God. Which thing I alſo prooue thys wyſe, Paule ſayth, How ſhall or can they beleeue without a preacher? how ſhould they preach except they be ſent?

Nowe I pray you, when was it heard ỹ God ſent any man to preache vnto the deuils, or that he made them anie good promiſe? he threatneth them often, but neuer ſent Embaſſadors to preache any attonement betweén him and them. Take an example that thou mayſt vnderſtand this. Let there be two poore men, bothe deſtitute of rayment in a cold wynter: the one ſtrong that he feeleth no greefe, the other grieuouſly mourning for payne of the colde, I then come by, and mooued wyth pytty and compaſſion, ſay vnto

hym

im that feeleth his diſeaſe, come to
ich a place, and I wyll giue thée ray-
ment ſufficient. Hée beléeueth, com-
eth, and obtayned that which I haue
romiſed. The other ſéeth all this,
nd knoweth it, but is partaker of no-
hing, for he hath no fayth, and that is,
ecauſe there is no promiſe made him.
o it is of the deuils. The deuilles
aue no fayth, for fayth is but an ear-
neſt beleeuing of Gods promiſe. Now
re there no promiſes made to the de-
ils, but ſore threatnings.

The olde Phyloſophers, and hea-
hen Pagans beléeued that there was
ne God, but they knewe not howe to
worſhippe him aright. Simon Magus Acts. 8.
onfeſſed Chriſt with ſuch a fayth, as
he deuils do, but had no right fayth,
s thou ſéeſt in the ſayd Chapter. For
e repented not, conſenting vnto the
Lawe of God, neyther beléeued the
romiſes, or longed for them, but won
ed only at the myracles which Phil
ip wrought, and becauſe he himſelfe
n the preſence of Philip, had no pow-
r to vſe hys witchcraft, ſorcery, and

arte

arte magike, wherewith he mocke
and deluded the heartes of the peoples
He would haue bought the gift of Go
to haue ſolde it much dearer, as hi
ſucceſſours doo now, and not the ſuc
ceſſours of Simon Peter. For if the
were Simon Peters ſucceſſors, the
woulde preache Chriſt as he did, bu
they are Simon Magus ſucceſſors, o
which Simon Peter wel prophecie
in ỹ ſecond Chapter of his ſecond Ep
ſtle ſaying, there were falſe prophet
among the people (meaning of th
Iewes) euen as there ſhall bee fal
teachers or doctours among you, whi
priuily ſhall bring in ſectes damnab
(ſectes are partaking, as one holde
of Frauncis, another of Dominick
which thing alſo Paul rebuketh
theſe woordes, euen denying t
Lorde that bought them (for they w
not bee ſaued by Chriſt neyther ſuff
him to bee preached to others.) A
many ſhall followe their damnab
wayes (thou wilt ſay, ſhall God ſu
fer ſo many to goe out of the rig
wayes ſo long? I aunſwere man
ma

muſt followe their damnable wayes, or elſe muſt Peter bee a falſe Prophet) by which the trueth ſhall bee euill ſpoken of (as it is nowe at this preſent time in many places. For in ſome places it is accounted hereſyes to preache the trueth) and thorowe couetouſneſſe ſhall they with fayned woordes make marchandyze of you, of their marchandyze and couetouſneſſe it needeth not to make rehearſall, for they that bee blinde, ſee it euidently.

Thus ſeeſt thou that James when hee ſayeth, fayth without déedes is dead, and as the bodie without the ſpirit is dead, ſo is faith without déeds, and the deuilles beléeue that he meaneth not of the fayth and truſt that wée haue in the trueth of Gods promiſes and in his holie Teſtament, made vnto vs in Chriſtes bloode, which fayth followeth repentaunce, and the conſent of the heart, vnto the lawe of God, and maketh a man ſafe, & ſetteth him at peace with God. But ſpeaketh of that falſe opinion

and

and imagination wherwith ſome ſay, I beléeue that Chriſt was borne of a Virgin, and that he dyed, and ſo forth. That beleeue they verily, & ſo ſtrongly, that they are ready to ſlay whoſoeuer would ſay the contrary. But they beleeue not that Chriſt dyed for their ſinnes, and that his death hath appeaſed the wrath of God, and hath obtayned for them, all that God hath promiſed in the Scripture. For howe can they beléeue that Chriſt dyed for their ſinnes, and that he is their onelie, and ſufficient ſauiour, ſéeing that they ſeke other ſauiours of their owne imaginations. And ſéeing that they féele not their ſinnes, neyther repent, except that ſome repent (as I haue aboue ſayde) for feare of payne, but for no loue, nor conſent vnto the Lawe of God, nor longing for theſe good promiſes which he hath made them in Chriſtes blood. If they repented, and loued the Lawe of God, and longed for that helpe which God hath promiſed to gyue, to all that call on him for Chriſtes ſake, then verily muſt Gods

trueth

trueth giue them power, and strength to doo good workes, whensoeuer occasion were giuen, or els were God a false God. But let God be true and euerie man a lyer. For the trueth of God endureth for euer. To whome onely be all honour and glory for euer and euer. Amen.

The Conclusion.

All goodnesse commeth of God *and euill of our selues.* Rom. 1. 25.

THe Philosophers to whom God had inspired certayne sparkes of trueth, doo acknowledge that the chiefest part of wisedome and direction of mans life, was to knowe himselfe, which sentence the scripture establisheth so clearely, that no man may dissent from the trueth of the same. For Solomon sayth, that the feare of the Lord is the beginning of wisedome. Now who can feare the Lord, but onely he that knoweth himselfe, as the scripture teacheth. For if I perceiue not the imperfection of my nature which is subiect to corruption, & voyde Pro. 2. 5. Rom. 3. 10. 11.

of all stablenesse, if I do not perceiue
ỹ vnstablenes of my flesh being prone
vnto all sinne, and rebellious to righ-
teousnes, and that there dwelleth no
Rom.7.20. goodnesse in me. If I perceiue not the
Mat.25.41. poyson of the olde serpent, and hell,
which lyeth hidde within mee, vnto
which are prepared paines intollera-
Esai 24. ble, I shall haue none occasion to feare
Daniel.4. God, but rather to aduaunce my selfe
Acts.12. equally with God, as Lucifer, Nabu-
chadnezer, Herode, & such other haue
1.Cor.4.7. done, which after were sore chastened
for their follie: What hast thou (vaine
man) whereof thou mayest reioyce.
Iames 1.17. The scripture testifyeth, That euerie
good and perfect gift, commeth from
aboue from the father of light, with
whom is no variablenes, nor shadowe
of change. So that whether they be
outward giftes, or inward, pertaining
either to the body, or soule, if they bee
good they come from aboue from the
father of light. For if thou beholde the
proportion of thy body, stature, or bew-
tie, thou shalt easily perceiue that it
commeth of God, euen by the wordes

of

of Christ, which exhorteth vs not to be carefull. For there is none of vs all though wee be neuer so carefull, that can adde one cubit to our stature, eyther make one white haire or blacke, and as touching our wisedome, eloquence, long life, victorie, glorie, and such other, the scripture testifyeth that they come of God, & not of our selues, for S. Iames sayeth, If any man lacke wisedome, let him aske it of GOD, which giueth it abundantly: as it is euident by Salomon, which of God desired wisedome to iudge betweene good and euill, and the Lord made him aunswere, that because he asked that thing and not long life, nor riches, nor the destruction of his enemies, but rather wisedome to discerne iudgement, Behold I haue giuen vnto thee an heart of wisedome and vnderstanding, in so much that none before thee hath been like vnto thee, neither yet after thee shall any be like vnto thee. And besides that I haue giuen riches and glorie. Furthermore in most glorious giftes concerning our soules, come

Mat. 6. 25.

Mat. 5. 37.

Iames 1. 3.

1. King. 3.

from God euen of his meere mercie & fauour, that he sheweth vs in Christ and for Christ, as Predestination, election, vocation, and iustification: albeit Master More with his paynted Poetrie and craftie conueiance dooth cast a mist before our eyes, that we might wander out of the right way, endeuouring himselfe to instruct vs, that God dooth predestinate and chuse vs before the beginning of the world, because he knewe before that wee should doo good workes; yet will I set downe a candle which shall shyne so bright, and so clearly discouer his mist and vaine Poetrie, that we shal plainly perceiue him daunting naked in a net, which notwithstanding thinketh himselfe to go inuisible. And although there be scripture ynough to proue the same true, yet wil I let that passe, and alleadge for that purpose S. Austin, which is the candle that I spake off, which should disclose his iugling and vtter his ignorance: for Saint Austen sayeth, Some man will affirme that God did chuse vs because he sawe before

fore that we shoulde doo workes, but Christ sayeth not so, which sayeth, Ye haue not chosen me, but I haue chosen you, for (sayeth he) if he had chosen vs, because he sawe before that wee should doo good workes, then should he also haue seene before, that we shoulde first haue chosen him, which is contrarie to the wordes of Christ and minde of the Euangelist. Here may we see howe euidently S. Austin confuteth Master Mores Poetrie, and openeth his serpentine deceite. Finally Saint Paul sayeth, That we are saued thorow grace, and that it commeth not of our selues, it is the gift of God, and commeth not of workes least any mã should boast of himself. And S. Austin againe sayth: *Non erit gratia vllo modo, nisi fuerit gratuita omni modo*, that is to say, it can no wise be grace or fauor except it be alwayes free. And therefore wee may conclude that it is neither of the workes going before, nor the workes comming after, but onely the fauour of God. And this are wee sure of, that whomsoeuer he chuseth them

Iohn 15.16.

Ephe. 2.8.

them he ſaueth of his mercie, & whom he repelleth, them of his ſecret and vn-
Rom.9.18. ſearchable iudgement he condemneth, but why he chuſeth the one and repelleth the other, enquire not (ſayeth S. Auſten) if wee will not erre. In ſo much as ſaint Paul could not obtaine to the knowledge thereof, but cryed out, O the depth of the riches, and
Rom.11.35 wiſedome of the knowledge of God, how vnſearchable are his iudgements, and howe incomprehenſible are his wayes. Moreouer to be ſhort, the ſame Paul ſayeth, what haſt thou, that thou haſt not receiued: if thou haſt receiued it, why doſt thou aduaunce thy ſelfe, as though thou hadſt not receiued it.

So we may conclude that all goodnes commeth of God, and all ſinne & wickednes of our owne poyſoned nature. In ſo much that we with the Prophet Daniel may ſay, *Tibi Domine gloria, nobis autem confuſio faciei.* O Lord al glorie be vnto thée, and vnto vs ſhame confuſion. So that he that reioyceth let him reioyce in the Lord.

FINIS.